

Evangelical

Vol. 84 No. 2

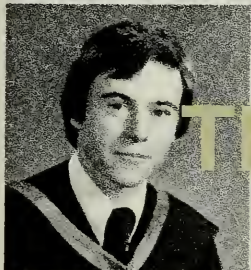
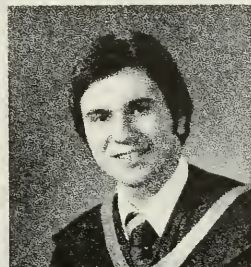
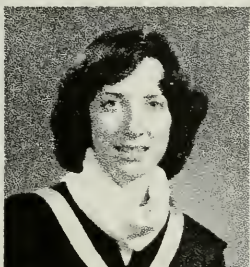
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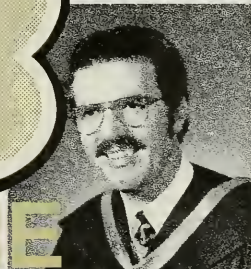
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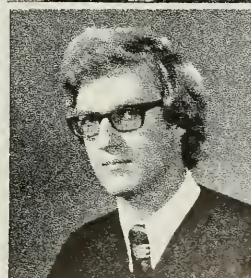
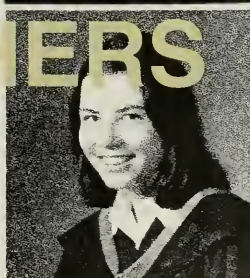
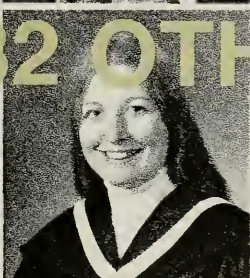
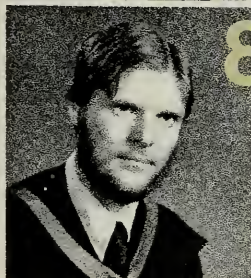
SOME OF
THE CLASS OF



78



AND THERE ARE



82 OTHERS

EDITORIAL

WHAT'S AHEAD FOR CANADA?

That there is a spiritual and political crisis in Canada, none can disprove. Indeed we might say there are spiritual and political crises in the land that is ours and where we have our being.

The political crisis will either head up or be resolved by the time this is read. Or it might come to pass shortly, depending on the vagaries of the government in power.

One thing is sure. The political crisis shows that Canada and its people "are sleepwalking to a national disaster." Humanism and socialism are the political issues. And while politicians play with words (the game is called semantics), it is very evident that there is ideological chaos, civil disobedience, a seed bed of revolution and a climate of self destruction abroad in the land.

Thinking and concerned men are talking about civil war, not just the separation of a province. We seem, they tell us, to be bent on destruction. Surely there is a ringing call for prayer, a developed and articulate Christian conscience and a prevailing mood of Christian optimism, an exercise of Christian principles and a return to Christian values.

Which makes us consider the spiritual crisis.

"The only thing necessary for the triumph of evil," said E. Burke, "is that good men do nothing."

And here lies the crisis. Good men, Christian people are silent instead of vocal; quiet instead of prayerful; indifferent instead of being zealous.

It seems that many would rather believe a lie than believe the truth (2 Thess. 2:11). And are quite unconcerned, despite the injunction to pray for all in authority (2 Tim. 2:1-2).

This world of ours (and Canada no less) is under demonic, satanic onslaught and power. It is an age of unbelief, where in public and educational life God is forgotten, prayer forbidden and the Bible held in contempt. Christian values are ignored

and, as we read in 1 Kings 20:6, the enemy threatens to take away "everything that is pleasant in thine eyes."

There is real danger for a great land and fine people, unless the spiritual crisis is dealt with, Christian people become concerned and the political crisis is met head on in the name of God, for Whose glory the very name of the Dominion of Canada came into being: "For He shall have dominion from sea to sea (Psalm 72:8).

That is the way Canada can go, if the church and its people show the way.

"ONLY 30% OF CANADIANS BELIEVE IN GOD"

That was the Toronto news headline. A poll taken in England and reflected in Canadian life seems to be a parallel experience.

The problem evidently lies in the Home, the Educational System and in the Church (where Sunday School attendance is at an all time low).

Our experience has been that when people are confronted with the truth of Scripture and the Person of the Lord Jesus Christ, they act positively in their relationship to God.

It's a good thing there are Bible Colleges and evangelical churches where the Word is taught and Christ is uplifted (John 12:32). Otherwise the percentage would be much lower. Let us PREACH, TEACH, HONOUR AND OBEY HIS WORD!

RELIGION LESS IMPORTANT TO YOUNG, POLL SHOWS

NEW YORK (EP)—Fewer American youth consider religion a "very important value" in life, according to a national study.

Young people who hold that religion is a "very important value" in life have dropped from 59 per cent five years ago to 39 per cent today.

In a short span, what was a majority in that camp has suddenly become a minority.

Five foundations sponsored the survey taken by Daniel Yankelovich, Inc.

Statistics show that a majority of those dropping religion in school days return to it in more mature years.

The "great homogenizing influence of mass communications" was cited as a factor shaping beliefs of young people today.

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HEAVY SUNDAY SCHOOL LOSSES REPORTED IN CANADA

TORONTO, Ont. (EP)—Enrollment in Sunday Schools of the United Church of Canada has decreased by more than 60 per cent in recent years, statistics released here reveal.

In 1976, enrollment of teachers and children in United Church schools was 246,000, down 62.1 per cent from the 648,354 enrolled in 1962.

In the Anglican Diocese of Toronto, it was also reported, the 1976 enrollment of 13,344 children and 1,887 teachers represented a decline of 68.6 per cent from 42,559 children in 1962.

The Rev. William Fennell, principal of the United Church Seminary in Toronto, said, "We are raising a generation of Bible illiterates" in discussing the decline.

"It's one of the most serious problems the Church has to face," he said. "Even theological students who come to us to train for the ministry are abysmally, hopelessly ignorant of the Bible". We have nothing to build on and have to teach basic Bible much as they have remedial English courses at universities."

Ed. Note: * Not from OBC/OTS!

going, going, going, going, going, going, going,



1978 Graduation at Varsity Arena.

This is the story of the Class of '78.

There are two great words in the Bible: "COME", God's invitation to all men to come to Him and find life.

Then He says "GO", and in the newness of life, serve Him in all the world, in that place and with those gifts that are part of God's purpose for all His people.

When a headline blared its message: "Graduates Without Jobs", our response was, "Not OBC Grads!"

This is the 82nd Graduation for Ontario Bible College (84 years of classes) and the Class of '78 become the heirs apparent of a long and glorious heritage.

In these eight decades, over 5000 graduates have gone at the call of God, and the world (literally the world) has been enriched by their lives and ministries.

And what a variety of ministries they have performed. Every discipline, every task imaginable (and many that stagger the imagination), every area of life and phase of labour has re-

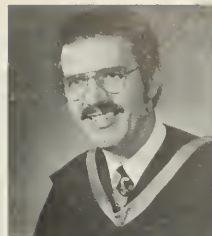
ceived a share of OBC life.

And now it is 1978. It is the same world with the same needs that confronted the first graduating class of 1896. But it is a complex, confusing world into which they will go. Are they ready? God knows.

Their years here have been times of studying, counselling, learning, sharing, fellowship—the whole process of our motto "to present every man mature in Christ".

There were 93 graduates on April 29 (see their names elsewhere in this Recorder) and each one has a story to tell. Indeed each one seems to be a story in itself.

Gary Spencer is not your usual Bible College student. He was a Funeral Director when God got hold of him, and called him to care about the living and not the dead. Married, matured and settled, the Lord prodded him to attend a Lay Institute of Evangelism, then into the pastorate of two small C. & M.A. churches and ultimately to OBC.



Gary Spencer

As Gary shared his experiences at the Baccalaureate service, he stood tall, handsome and with an inner glow. Triumph over the trauma of cancer in his wife, the pressures of study and preparation enabled him to close off by using Paul's staccato phrases of faith and joy found in I Thess. 5:16-18: "Rejoice always." "Pray without ceasing." "In everything give thanks." Not a bad philosophy of life!



Debra Bousfield

When Debra Bousfield gave her testimony, it was to express her faith in Christ Who saved her, and brought her through the subsequent and natural fears and uncertainties that kept cropping up as Satan sought to beguile her away from her Christian commitment.

She found stability and security in a deeper faith in God and in service to others. Her Christian service (compulsory for all students) was the means God used to help her love the unlovely, to strengthen the weak and to encourage the fearful.

Debra's face shone as she closed off by saying, "I could not possibly speak of all that Christ means to me. I feel like the Apostle John in saying that 'there are many other things that Jesus did, which if they were written in detail, even all the books in the world could not contain them.'" "It makes parting easier," she went on, "to realize that learning and growing do not end in going from OBC. For all of us, it has only begun."

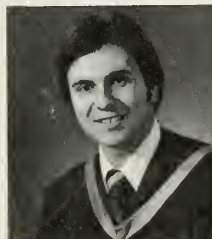
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At the graduation service two more students spoke for themselves and their fellow graduates. Marcia Wright, whose glorious voice has thrilled and challenged so many during her years at OBC, told of God's leading in her life. Personal ambition led her towards a music course at the University. God's choice was the music course at OBC. Like Mary of old, Marcia chose the better part.



During her time at the College, fine training and missionary challenge gave her new goals and motivation. She spoke particularly of the influence of our annual Global Missions Conference, and expressed her willingness to serve the Lord at home or overseas.

In her, God will have a musical instrument and also a vessel "meet for the Master's use."



The final testimony was from diminutive Walter de Sousa, whose Portuguese ancestry shows in his raven black hair and wiry frame. Into this compact body, God the Holy Spirit has placed the gift of evangelism. Indeed his message was an appeal for accepting Christ and living for Him. Doubtless God will use him, in His own place and time, in some area of evangelistic preaching.

These are only four of the 93 graduates. The rest sang and lived their testimony before the great throng of Varsity Arena.

DIPLOMA COURSE

Lorraine T. MacGregor Willowdale, Ont.
Sandra Carol Nichols Virginia Beach, Va.
Kirsten Pellmann Rothsay, Ont.
Linda Smitherman Mississauga, Ont.

BACHELOR OF SACRED MUSIC

Applied Music

Joan Marie Evans Uxbridge, Ont.
Sharon Ann Schurman Cambridge, Ont.
Kerry R. Skinner Longlac, Ont.
Marcia Lee Wright Thornton, Ont.

Church Music

Gary McNaughton Willowdale, Ont.
Debra Jane Oliver Midland, Ont.
Dwight Eugene Wideman Gormley, Ont.

BACHELOR OF RELIGIOUS EDUCATION

Christian Education

Robert E. Atkins Thornhill, Ont.
Bruce Philip Bolton Richmond Hill, Ont.
Karen Kathleen Bonisteel Wainfleet, Ont.
Debra Lee Bousfield Guelph, Ont.
Douglas A. Boyd Gravenhurst, Ont.
Kevin Donald Calhoun Fredericton, N.B.
Ruth Elizabeth Collett Willowdale, Ont.
Janice Elizabeth Currie Barrie, Ont.
Patricia Bernice Cushnie Vineland, Ont.
Jessie-Dale Davis Toronto, Ont.
Alan B. Davy Lake Wilcox, Ont.
Janet Lynne Ellis Scarborough, Ont.
Jennifer L. Frew Nairobi, Kenya
Ruth Elizabeth Gentry Haley Station, Ont.
Patricia Ann Gerrard Tide Head, N.B.
Barbara Susan Gibbons Hepworth, Ont.
Mabel Jean Gower Stouffville, Ont.
Dorothy Ruth Hogenbirk Toronto, Ont.
Beverly Ann Hooper Oshawa, Ont.
Daniel A. Jamer Perth-Andover, N.B.
John Phillip Krueger Windsor, Ont.
Katherine Eileen Leith Mallorytown, Ont.
Catharyn Elizabeth Lloyd Montreal, P.Q.
Esther Alice McAuley Scarborough, Ont.
Sherril Yvonne Martin Sault Ste. Marie, Ont.
Nkiru Elizabeth Ngewa Newmarket, Ont.
Lois Elizabeth Snider Newmarket, Ont.
Annette Marie Verkuyl Edmonton, Alta.
Hendrine C. Vermeulen Midland, Ont.
Loretta Kay Wisler Marilla, N.Y.
Mary Elizabeth Wood Toronto, Ont.

Christian Education-Secretarial

Donna Soucoup Moncton, N.B.

And what solemnity, what quiet came over that sports arena (which for one night became God's sanctuary) as the graduates turned to face their families and friends, to sing their class hymn.

May the mind of Christ, my
Saviour,
Live in me from day to day,
By His love and pow'r controlling
All I do and say.

May the Word of God dwell richly
In my heart from hour to hour,
So that all may see I triumph
Only through His pow'r.

May the peace of God, my Father,
Rule my life in everything,
That I may be calm to comfort
Sick and sorrowing.

May the love of Jesus fill me,

Graduates 1978

Missions

Diane Barbour Weston, Ont.
Beverly Ann Metcalfe Stratford, Ont.

Pastoral Studies

Robert William John Barlow Hamilton, Ont.
John Alfred Bell Orillia, Ont.
John R. Ford Toronto, Ont.
Robert Eric Graham Rochester, Michigan
Paul Allan Olmstead Huntsville, Ont.

BACHELOR OF THEOLOGY

Christian Education

Theodore Leavitt Garrison Toronto, Ont.
Gerald Andrew Hogenbirk Toronto, Ont.
David William Munnings Fenelon Falls, Ont.
Lois Elaine Ryan Scarborough, Ont.
Murray Gordon Stephenson Sarnia, Ont.

Missions

Ronald Gumbley Verdun, P.Q.
Timothy Medhurst St. George, Ont.
Marilyn Joan Schulkins Toronto, Ont.

Pastoral Studies

Robert Kenneth Abbott Scarborough, Ont.
Douglas Anderson LaSalle, P.Q.
Garry Alan Blinch London, Ont.
Donald E. Boyd Gravenhurst, Ont.
Joseph D. Bull Orillia, Ont.
Bryan Charles Coker Huntsville, Ont.
Alphonse W. Daigle Norton, N.B.
Walter David De Sousa Boisbriand, P.Q.
Dwight L. Holditch Caistor Centre, Ont.
Evans A. Laryea Accra, Ghana, Africa
Paul McLorinan Toronto, Ont.
Daniel Milton Montreal, P.Q.
Kelvin Frederick Mutter Lansdowne, Ont.
Douglas Richard Sadler Toronto, Ont.
John William Scorgie Scarborough, Ont.
Gary William Spencer Stoney Creek, Ont.
Gary Keith Waite Toronto, Ont.
Douglas Winstanley Cambridge, Ont.

Pre-Seminary Studies

Richard Norman Eby Cambridge, Ont.
Jonathan Paul Hele East Bernard, Texas
John Allen Kessler Toronto, Ont.
Kevin James Metcalf Orillia, Ont.
Richard Howard Praino Newtonville, Mass.
Dennis Raymond Quin Richmond Hill, Ont.
Brian D. Tucker Agincourt, Ont.

Pre-University Studies

Beverly Elizabeth Andrews Toronto, Ont.
Eric Bruce Cook Richmond Hill, Ont.
Joyce Marianne Gregersen Toronto, Ont.
Paul Gordon Holmes Mississauga, Ont.
Patricia Lynn Hugli Scarborough, Ont.
Joyce Von Keitz Dunnville, Ont.
Roderick A. Martin Sault Ste. Marie, Ont.
Marguerite Stella Moniz Grimsby, Ont.
Terrence B. Wigmore Toronto, Ont.
Helen Louise Wyse Toronto, Ont.

As the waters fill the sea;
Him exalting, self abasing,
This is victory.

May I run the race before me,
Strong and brave to face the foe,
Looking only unto Jesus
As I onward go.

May His beauty rest upon me
As I seek the lost to win,
And may they forget the channel,
Seeing only Him.

Then the prayer of dedication by
Chancellor Dr. S. L. Boehmer, the
benediction, and it was all over.

Within minutes or hours—they were
going, going, going for God. We trust
that many will follow in their train.

TOTAL COMMITMENT TO CHRIST

by A. W. Tozer*

In the first chapter of Colossians we read that Jesus Christ "is the image of the invisible God, the firstborn of every creature: for by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: and He is before all things, and by Him all things consist. And He is the head of the body, the church: Who is the beginning, the firstborn from the dead; that in all things He might have the pre-eminence. For it pleased the Father that in Him should all fulness dwell" (verses 15-19).

Then in Ephesians, the first chapter, Paul says that God's power "wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under His feet, and gave Him to be the head over all things to the church, which is His body, the fulness of Him that filleth all in all" (verses 20-23).

Now before we talk about our union with Christ and our conscious and volitional attachment to Christ in total commitment, we must look at Who Christ is and what His relation is to the redeemed company we call the church. In one of the passages I have quoted you will find this truth set forth, which I may imperfectly condense into three words: *centrality, basicity, pre-eminence*.

Centrality

Within the church Jesus Christ the Lord is *central*. The old writers used to say that Christ is to the church what the soul is to the body—it is that which gives it life. Once the soul flees the body there is nothing that can keep the body alive. When the soul is gone the embalmer takes over. In the church of Christ—any church anywhere, of any denomination—as long as Christ is there imparting life, being the life of that redeemed company, you have a church; for Christ is central in His church. He holds it together.

*The late Dr. A. W. Tozer was a great Bible teacher, and editor of the C. & M.A. "WITNESS" magazine. He was pastor of the Toronto Avenue Rd. Church for some years.



The late Dr. A. W. Tozer

Basicity

Then there is the next word, *basicity*. Jesus Christ is basic to the church. He's underneath it—the whole redeemed company rests down upon the Lord Jesus Christ. I know this sounds like a string of religious clichés, but I'd like to say it at least in such a tone of voice that the cliché element will go out of it and you will hear it as though you are hearing it for the first time: the whole Church of God rests down upon the shoulders of His Son. I think we might be able to go around the world and simply cry "Christ is enough!" Jesus Christ is enough.

There is a weakness among us in evangelical circles—we put a plus sign after Christ: Christ plus something else. It is always the pluses that ruin our spiritual lives personally, and it is always the additions that weaken the church. God has declared that Christ, His Son, is sufficient. He is the way, the truth and the life. He is wisdom and righteousness and sanctification and redemption. He is the wisdom of God and the power of God and He gathers up in Himself all things and in Him all things consist. So we do not want Jesus Christ plus something else.

"Hear, O heavens, and give ear, O earth: for the Lord hath spoken." And what He has said is, "This is my beloved Son: hear Him." So the Lord Jesus Christ is enough. We of the evangelical faith should not preach Christ plus science, or Christ plus-

philosophy, or Christ plus psychology, or Christ plus education, or Christ plus civilization; but Christ alone and Christ enough. These other things may have their place and fit in and be used. But we are not leaning on any of them; we are resting down on Him Who is basic to the faith of our fathers.

Pre-Eminence

Then there is the word *pre-eminent*. Christ is pre-eminent. He is above all things and underneath all things and outside of all things and inside of all things. As the old bishop said, He is above all things but not pushed up, and He is beneath all things but not pressed down, and outside of all things but not excluded, and inside but not confined. He is above all, presiding; and beneath all, upholding; and outside all, embracing; and inside of all, filling.

Now our relation to Him is all that really matters. A true Christian faith is an attachment to the Person of Christ. The attachment of the individual person to Jesus Christ is *intellectual* and *volitional* and *exclusive* and *irrevocable*.

Intellectual Attachment

To follow Christ in complete and total commitment means that there must be an *intellectual attachment* to Christ. That is, we cannot run on our feelings or on wisps of poetic notions about Christ. There are a great many bogus Christs among us these days, and we must show them for what they are and then point to the Lamb of God that taketh away the sins of the world. John Owen, the old Puritan, warned people in his day: "You have an imaginary Christ, and if you are satisfied with an imaginary Christ, you must be satisfied with imaginary salvation."

In finality there is only one Christ, and the truly saved man has an attachment to Christ that is intellectual in that he knows who Christ is theologically. For you know there is the romantic Christ of the female novelist and there is the sentimental Christ of the half-converted cowboy and there is the philosophical Christ of the academic egghead and there is the cozy Christ of the effeminate poet and there is the muscular Christ of the all-American halfback. But there is only one true Christ, and God has said that He is His Son.

I like what they say of Him in the creeds—that He is God of the sub-

stance of His Father, begotten before all ages; Man of the substance of His mother, born in the world; perfect God and perfect Man of a reasonable soul and human flesh subsisting; equal to His Father as touching His Godhead, less than His Father as touching His manhood; who although He be God and Man yet He is not two, but one Christ; for as the reasonable soul and flesh is one man, so God and Man is one Christ. This is the Christ we adore and we must have this knowledge of Him. That is, we must have the Christ of Christian theology and we must have an intellectual attachment to Christ. We must believe in the Christ of God, that He is what God says He is.

Volitional Attachment

There is also the *volitional attachment* to Christ. If I am going to follow Christ in complete and total commitment I must do it by a continuous act of my will. A Christian who tries to live on impulse and inspiration, who hopes to sail to heaven over the undulating sea of religious feeling, is making a bad mistake. A man who lives on his feelings is not living very well and is not going to last very long. The old writers used to tell us of the dark night of the soul. There's a place where a Christian goes through darkness, where there is heaviness. God isn't going to take us off to heaven all wrapped in cellophane looking as if we ought to be hanging on a Christmas tree. God is going to take us there after He has purged us and disciplined us and dragged us through the fire and has made us strong and has taught us that faith and feeling are not the same—although faith, thank God, brings feeling sometimes.

We used to sing, "High heaven that heard my solemn vow, that vow renewed shall daily hear." People are afraid of that kind of thing now, but I believe just as Daniel determined that he would not eat of the king's meat and as Jesus set His face like a flint, and just as Paul said "This one thing I do," the true follower of Christ must be a man whose will has been sanctified. He dare not be a will-less man. I never believed that when we teach the deeper life we should teach that God destroys our will. But God unites our will with His will and our will becomes strong in His will, and sometimes as we go on in God we hardly know whether it is our will or God's that is working at a given moment.

Exclusive Attachment

Now I go on to an *exclusive attachment*. Our attachment to the Person of Christ must exclude all that is contrary to Christ. These are the days when we are trying to be 100 per cent positive. But the Scripture says of Jesus, "Thou lovest righteousness, and hatest wickedness." That was said of the very Holy Christ Himself, Who is higher than the highest heavens and separate from sinners. If He had to hate in order to love, so do you and I. To be 100 per cent positive would be as fatal as to inhale steadily all your life without exhaling. You can't do that.

The human body requires that you inhale to get oxygen and exhale to get rid of the poison. And so the church of Christ has to inhale and exhale. When she inhales she must exhale. When the church inhales the Holy Ghost she must exhale everything that is contrary to Him.

I don't believe any man can love until he's able to hate. I don't think that any man can love God unless he hates the devil. I don't think he can love righteousness unless he hates sin; for the Scripture leaves us with the belief that in order to accept there are some things you must reject. In order to affirm there are things you have to deny; in order to say yes you have to be able to say no.

For my part I have long ago come to the conclusion that I can't get along with everybody. In an effort to please everybody you will succeed in pleasing nobody. I don't want a watered-down Christianity. I want to be able to say no. I say no to the devil and no to Kruschchev and no to the Pope and no to everybody who has anything to say that's contrary to the Lord Whom I adore and to Whom I am attached with an intellectual attachment that is theological, and with a volitional attachment that is final, and with an exclusive attachment that would exclude everything that's contrary to Christ.

"I never believed that when we teach the deeper life we should teach that God destroys our will. But God unites our will with His will and our will becomes strong in His will. . . ."

"When the church inhales the Holy Ghost she must exhale everything that is contrary to Him."

Inclusive Attachment

Then there is the *inclusive attachment*. What do I mean by that? Well, that's the inhaling, you see. That is all Christ is and does and says and promises and commands, and all the glories that circle around His head and all the offices He holds and all the shining beauties and varied facets of His infinite nature. All that He is and all that He has said and all that He has promised—I take all that, I include all that. In addition, since I'm identified with Him, I accept His friends as my friends. I love all the people of God, and preach to them all—and some of them listen!

You know, the Lord has some odd friends, really. That fellow that goes down the street with a "Jesus Only" button or a "Jesus Saves" button as big as a dinner plate, and his hair not combed too well, staring ahead—if he belongs to Jesus I'm going to own him. The old bishop said the Lord has His treasure in earthen vessels and some of the vessels are a bit cracked.

"There are a great many bogus christs among us these days, and we must show them for what they are and then point to the Lamb of God that taketh away the sins of the world."

You've got to be willing to own the friends of the Lord wherever they are. His friends are my friends and His enemies are my enemies. This "togetherness" that everybody is talking about—I don't like it. I want to know what you stand for: whom do you love and what do you hate?

A good definition of a Christian is somebody who is back from the dead. I think that Paul was one of the oddest and strangest and one of the most glorious of all the Christians that have ever lived, and he gave us a little text that no contemporary editor would ever accept in a manuscript without recasting it. "I am crucified with Christ: nevertheless I live . . ." Now how did he get that way? "I am crucified with

Christ." He's dead. "Nevertheless I live." He's alive. Is he alive or is he dead? "And the life which I now live in the flesh I live by the faith of the Son of God, Who loved me and gave Himself for me." See Paul contradicting himself there. And yet within all this contradiction there is the synthesis of a marvelous and glorious truth: that a Christian is one who was crucified and is alive, being joined to Jesus Christ as He joined humanity to the deity in the hypostatic union forever—the eternal God joined to the nature of man never to be reversed.

So all the members of the Body of Christ joined to His body share in some measure in that hypostatic union; so that we are united with Him, and when He died on the cross we died on the cross, and when He rose from the dead we rose from the dead, and when He went to the right hand of God we went to the right hand of God with Him. "If ye then be risen with Christ, seek those things which are above." And it is written that we "sit . . . in the heavenly places," which means we are with Him where He is, members of His great mystic body. How wonderful!

"Oh, what busy-beaver Christians we are with all of our plans, and some of them, even though they are done in the name of the Lord and evangelical Christianity, are as carnal as goats!"

Irrevocable Attachment

Then there is the irrevocable attachment. What do I mean by that? I mean that the Lord doesn't want any experimenters about. Some movie actor wrote a book one time called *Try Jesus*. I never read the book. I wouldn't be caught dead reading it. "Try Jesus." All this experimentation—I don't believe in it. I believe we ought to be suicide bombers. We ought to tie ourselves in the cockpit and dive on the deck and if we go out, we go out. Sink or swim, live or die, irrevocably attached in love and faith and devotion to Jesus Christ the Lord.

Christians ought to be those who are so totally committed that it is final. This weak looking back over your shoulder to see if there isn't something better—I can't stand it. One time a young man came to an old saint who

taught the deeper life, the crucified life, and said to him, "Father, what does it mean to be crucified?" The old man thought for a moment and said, "Well, to be crucified means three things. First, the man who is crucified is facing only one direction." I like that—facing only one direction. If he hears anything behind him he can't turn around to see what's going on. He has stopped looking back. The crucified man on the cross is looking in only one direction and that is the direction of God and Christ and the Holy Ghost and the direction of Biblical revelation and the direction of world evangelization and the direction of the edifying of the church, the direction of sanctification and the direction of the Spirit-filled life.

"There is a weakness among us in evangelical circles—we put a plus sign after Christ: Christ plus something else. It is always the pluses that ruin our spiritual lives personally, and it is always the additions that weaken the church."

And the old man scratched his scraggly gray hair and said, "One thing more, son, about a man on a cross—he's not going back." The fellow going out to die on the cross doesn't say to his wife, "Good-bye, honey, I'll be back shortly after five." When you go out to die on the cross you bid good-bye—you're not going back! If we would preach more of this and stop trying to make the Christian life so easy it's contemptible we would have more converts that would last. Get a man converted who knows that if he joins Jesus Christ he's finished, and that while he's going to come up and live anew, as far as this world's concerned he's not going back—then you have a real Christian indeed.

The old man went on, "Another thing about the man on the cross, son; he has no further plans of his own." I like that. Somebody else made his plans for him, and when they nailed him up there all his plans disappeared. On the way up the hill he didn't see a friend and say, "Well, Henry, next Saturday about three I'll come by and we'll go fishing up on the lake." He was going out to die and he had no plans at all.

"When you go out to die on the cross you bid good-bye—you're not going back! If we would preach more of this and stop trying to make the Christian life so easy it's contemptible we would have more converts that would last."

Oh, what busy-beaver Christians we are with all of our plans, and some of them, even though they are done in the name of the Lord and evangelical Christianity, are as carnal as goats!

It is beautiful to say "I am crucified with Christ," and know that Christ is making your plans. I tell you, ladies and gentlemen, twenty minutes on your knees in silence before God will sometimes teach you more than you can learn out of books and teach you more than you can even learn in churches. And the Lord will give you your plans, and lay them before you.

If the boards of the churches would only learn to spend more time with God and less time debating they could save all those midnight meetings where everybody leans back weary from discussing things. I tell you, you can cut down your time in debating and discussing if you spend more time waiting on God. He'll give you the Holy Ghost and He'll give you and teach you His plans.

Now I think that's all I want to say: We are to be joined to Jesus Christ, intelligently joined by knowing Who He is; we are to be volitionally joined and not to try to live on our feelings, though thank God there'll be a lot of feeling going on with it! And we are to be ex-

"You can cut down your time in debating and discussing if you spend more time waiting on God. He'll give you the Holy Ghost and He'll give you and teach you His plans."

clusively attached, excluding everything that's contrary to Him; and inclusively attached, taking in everything that He surrounds Himself with; and irrevocably attached so we are expendable and are not going back.

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We asked a prominent Presbyterian minister (and member of the OBC Board of Governors) why he was so enthusiastic about OBC. Here is what he said:

"I CONSISTENTLY ENCOURAGE YOUNG PEOPLE"

Robert Little

A thorough grounding in the Bible is basic for every Christian.

As a student, I attended three seminaries. I received good academic training. When I entered my first church, however, I soon discovered how deficient I was in the knowledge of my English Bible.

Theology I knew reasonably well. Biblical languages and history came easily to mind. Comparative religions, homiletics and philosophies were quite well understood, but the content of the Word of God was somewhat hazy.

Then began years of building up of Bible knowledge. My mind went back to a roommate I had in Edinburgh who was a student of Emil Brunner. He was able to tell me the content of every chapter of the Bible. I envied him.

Not long after entering my first charge in Scotland I came on a visit to North America. One of my objects was to visit a Bible College. So I made my way to Chicago and sat in a few classes of Moody Bible Institute. The Bible was THE text book. The students were grounded in its message. I remember thinking, "If I only could spend one year in a place like this."

Partly because of my own experience, **I have consistently encouraged the young people in my church to go to Bible College** for at least one year. I call it a Bible Immersion year. I knew this could only be for their good.

So many young people, after going through our school systems, are unsure of their future and sometimes of themselves. I felt the Bible could be their guide. While some churches teach the Bible well, others do it with



lamentable inefficiency. So, at least one year of Bible grounding is a great asset and may well open doors to full time service for Jesus Christ.

I also encouraged my own family as they grew up, to do the same thing. Our eldest son now enters his third year at Ontario Bible College, the same time as our second son begins his first year. Our fifteen year old boy and his nine year old sister can be heard to say at home, "When I go to OBC . . ." (Now that's family harmony! Ed.)

churches.

He has broadcast over the local radio station for ten years, and today has a television ministry over the local cable channel. The church has an effective bus ministry, owns and operates a church camp that accommodates over 200 young people each year and trains them in the Christian faith. Mr. Little is an Evangelist-at-Large for the Presbyterian Church. He enjoys preaching. His emphasis in his own congregation is the systematic exposition of the Word of God.

Parents and pastors miss great opportunities when they fail to suggest to their young people that a year in Bible College is of great advantage. We ought to encourage our young people to prepare themselves as informed Christians in whatever profession they choose, rather than for a qualification which will only make them a lot of money. Some parents are guilty of this.

When I knew what I wanted for my own family, and for my church young people, I began to look for a good Bible College which I could recommend. Nine years ago I visited OBC. I was impressed. The leadership was sterling; the spiritual calibre was solid; the atmosphere expressed a dedicated happiness; its standards were conservative and evangelical. I liked what I saw.

Since that time, I have helped twelve young people from my own church and a number of others to enroll in Ontario Bible College. Four more will enter in September. Perhaps not all will go into full time work for God. Some, nevertheless, will be pastors and missionaries and others will go on into other vocations—one I know will become a mortician. All will have had the benefit of this immersion course in the Bible and be able to witness for, and to serve the Lord.

By the way, there is one beneficial side-effect to churches. **Parents of young people who go to OBC become better church members themselves!** The dedication and urgency from the school comes home in the young people and then enters the church through the parents. Although we don't see many of our students returning to the provincial town in which I minister, OBC's influence continues to be felt in our congregation.

Rev. Robert Little, M.A., B.D., attended New College, then spent three years at Scottish Congregational College where he received an Honours Diploma. He received the M.A. from Edinburgh University, then went to Hartford Theological Seminary, U.S.A. where he received a B.D.

Rev. Little ministered in Scotland for almost ten years, then went to Midland, Ont. in 1966, to Knox Presbyterian Church. This, through faithful Bible teaching and preaching, has become known as one of Canada's growing Evangelical Presbyterian

**PASTOR—WILL YOU
CONTACT US ABOUT
YOUR YOUNG PEOPLE?
READ MR. LITTLE'S
ARTICLE TO THEM!**

Did you wonder who we are ?



What kind of people attend OBC? All kinds. Different nationalities, different races, different colours, different denominations. But "all one in Christ Jesus."

We tried to get all the denominational groups to pose for a picture. Alas, the students were as elusive as quicksilver.

But we got some of them (out of a



**DO YOU WONDER
WHO WE ARE?**

total 415 students representing 29 different denominations) and decided to let you look at them too. Sorry we can't show everyone and every group, but we did our best. And here it is. If your group is missing, forgive us and blame someone else! If they are here, why not join them?

We'll be glad to run a picture of you sometime!



Pray for the Metro Toronto Campaign with Billy Graham—June 11-14, Maple Leaf Gardens, June 15-18, Canadian National Exhibition.



COMMITTED TO MISSION

(Acts 13:1-4; 14:26-28)

By MARIANO DI GANGI

There's considerable and inexcusable confusion these days about the mission of the Church. Some suppose that the fulfillment of the Church's mission demands the espousal of Marxism, the subversion of the democratic process, disrespect for lawful authority, and assistance to guerilla groups in the interests of "liberation." Others imagine that the Church's mission must concentrate on "the simple gospel of saving souls," and not waste time or money or manpower on "social work."

Just what *is* the mission of the Church, according to the Word of God? Our mission includes outgoing concern for the homeless, hungry, illiterate, sick, and oppressed. Recall the compassionate response of the living church at Antioch to the problem of famine. Our mission also involves the evangelization of the world. Christ has forever joined together the Great Commandment, which calls for love to God and neighbour, and the Great Commission. This Commission, like the Commandment, was honoured by the lively disciples at Antioch. Mission includes missions.

MATTER OF LEADERSHIP

As the Holy Spirit provides power for the fulfillment of mission, so He gives direction for the work of making Christ known. Direction, no less than dynamic, comes from Him.

In the worshipping fellowship at Antioch, where several men of God ministered for the upbuilding of believers, the Holy Spirit declared His will. He requisitioned Barnabas and Saul for the work of worldwide missions. He laid hold of them for an assignment destined to change the course of history (Acts 13:1, 2).

The Holy Spirit provides leadership for evangelism, the enterprise of love.



Dr. M. Di Gangi
O.T.S. Faculty

His goal is the glorification of Jesus Christ. That Christ may be glorified, the Spirit promotes the cause of missions. He calls men and women today to serve and witness among the nations. Once the missionaries went from Europe and North America to Asia, Africa, and Latin America. Today, the Spirit is also calling Christians from the "Third World" to share in the cross-cultural communication of the gospel through words of truth and works of love.

SIGN OF PARTNERSHIP

If the Spirit provided leadership in the missionary enterprise, the congregation of Antioch showed partnership. Its members fasted, prayed, laid their hands on the missionaries, and sent them off (Acts 13:3).

Suppose that church has been infected with *syncretism*. It would have argued with the Holy Spirit, saying, "Every religion has elements of truth, so we should simply pool our insights. Why insist on the uniqueness of Christ? Why ask people to receive Him as Saviour or warn them of loss for rejecting Him?"

Suppose that church had been affected by *universalism*. It would have replied to the Spirit's order by saying: "God is love. No one will ever perish, because His love will triumph. Every-

one is either already saved (and only needs to be informed about it), or will ultimately and inevitably be saved. Why, then, this urgency in calling men to repentance and faith?"

Suppose that church had been limited by *parochialism*. It would have resisted the Spirit, saying, "There are so many heathen to be converted right here, so why go to the ends of the earth with the gospel? And besides, we've all got heavy mortgages up here in Antioch Heights. New wing to build at the church. New organ to install. When we get everything here exactly as we want it, then we'll have a good strong base to support missions. But not till then. Charity begins at home."

Thank God, the living church at Antioch steered clear of syncretism, universalism, and parochialism. It also refused to confuse social concern with the proclamation of the gospel. Famine relief, however necessary, was no substitute for the presentation of Christ as Lord and Saviour. Man, after all, does not live by bread alone, but needs the Word of the living God. And what shall it profit a man if he should gain the whole world of social, political, and economic well-being, and still lose his own soul? (Matthew 4:4; Mark 8:36).

PARTNERSHIP

When the Spirit gives leadership in the venture of faith, let us respond with partnership. The Spirit sends (Acts 13:4) and the congregation sends (Acts 13:3). The church works out its missionary calling in fear and trembling, but assured that the Spirit of God is also at work within to will and to act according to His good purpose.

Because one congregation responded so willingly to the call of the Holy Spirit in sending out Barnabas and Paul, something wonderful happened. Steps were taken to fulfill the Great Commission and the Great Commandment in many places. At Pisidian Antioch, for instance, the gospel was represented in a synagogue and a large number of listeners came to trust in Christ as Saviour. So also at Iconium. In Lystra, the missionaries were used of Christ to bring healing to a lame man. At Derbe, the gospel was also shared. The greatest development in the course of that history-making missionary journey, however, was the opening of the door of faith to the Gentiles by the hand of God's sovereign grace (Acts 14:27).

SEMINARY NEWS

That the Jews who had the benefit of Old Testament revelation should accept Jesus as the Messiah, was expected by the Christians of the apostolic age. That the Gentiles, immoral and idolatrous, should also be invited by God to salvation and welcomed on the condition of faith, was not expected. This was one of the Lord's wonderful surprises, and it came to pass because one church was willing to follow the leading of the Holy Spirit.

If the local church is the sender, in partnership with the Spirit, then why do we need mission boards? Aren't missionary societies superfluous? We should remember that a mission agency is useful in bringing the needs overseas and the resources at home together. It can help relate the desire to serve and the skills of servants to the opportunities for service. When the churches lose sight of the rightful priority of mission, missionary fellowships focus attention on this task and enlist both prayer and financial support for its fulfillment.

To proclaim the word of gospel truth and perform the works of compassionate love is the shared responsibility of all Christians.

Reprinted with permission from "A Living Church" by Mariano Di Gangi

Dr. Joel Nederhood was our 1977 Academic Lecture Series speaker. He is the speaker you hear on the Back To God Hour. Dr. Nederhood has given us permission to use his very relevant

WHATEVER HAPPENED TO PREACHING?

Dr. Joel Nederhood

Preach the word, be urgent in season and out of season, convince, rebuke, and exhort, be unfailing in patience and in teaching.

II Timothy 4:2

In a way it's too bad that people start getting things straight so late in life, but I guess we should be happy that it happens then rather than not at all. Anyway, Dr. Karl Menninger, now at the age of 80, has written a book called "Whatever Became of Sin?" and it is causing quite a stir. (See Book Reviews)

I do not mean to imply that up until he wrote this book, Dr. Menninger has

been wrong about most everything else. On the contrary, his incisive books about the nature of mental illness and his brilliant suggestions for treatment have left a deep impression upon modern psychiatry. The Menninger Clinic in Topeka, Kansas, is a world-famous center for treating the mentally ill. At the same time, Dr. Menninger, by his own admission, had tended to discount religion and its role in mental health, and did not stress the

REACHING THE CITY CONFERENCE

TUESDAY, NOVEMBER 7, 1978

8:30 A.M.—5:00 P.M.

KEYNOTE SPEAKERS:

DR. WILLIAM LESLIE: Pastor, LaSalle Street Church, Chicago

REV. MICHAEL GRIFFITHS: Overseas Missionary Fellowship

Sponsored by Ontario Theological Seminary

Workshops

Panels

Messages

MONDAY COURSES IN CONTINUING EDUCATION FALL SEMESTER, 1978

Monday classes will be taught September 11 through December 11 inclusive. There will be no classes on October 9.

Monday Afternoons: 2:00—5:00 P.M.

Exilic and Post-Exilic Prophets 720

Dr. Donald Leggett

The nature and scope of the theological and historical content of Ezekiel and Daniel, Ezra, Nehemiah, Esther, Haggai, Zechariah and Malachi. 4 semester hours credit.

Monday Evenings: 6:30—9:30 P.M.

Greek in Preaching 727

Dr. Roy Matheson

A refresher course in Greek for pastors, which includes a review of grammar and syntax. An application of exegetical principles for expository preaching. Application will be made to Ephesians with a view to expounding the meaning of this epistle. Introductory Greek Grammar is a pre-requisite. 4 semester hours credit.



Dr. Joel Nederhood

SEMINARY NEWS

idea of sin for a long time. But now he feels that there must be a rediscovery of the significance of this important subject. And unless this occurs, he claims, mental disease will continue to advance and large social and personal crises will continue to plague us.

Many, I am sure, hope that Karl Menninger's call for a realistic appraisal of man in terms of his sin will have the shock power that will be necessary to turn some of us aside from the easygoing morality many have claimed as their birthright. His voice, though, is not the first in psychiatry and psychology that moves in this direction, as many of you know. Men like Rollo May, O. Hobart Mowrer, Gordon Allport, and Abraham Maslow have talked for the last two or three decades about human responsibility, about the need to establish specific values. None of them, though, have achieved the broad based appeal of Menninger, and thus his call to recognize the reality of sin may have great value.

It is fascinating, in this connection, to notice that Dr. Menninger's book is a deliberate attempt to bolster the spirits of the demoralized clergy. In an interview with Sandra Pesmen, Dr. Menninger told how he had addressed a number of young theologians and had discovered that they were depressed and discouraged. He said, "It came to me that our clergymen have become shaken reeds, smoking lamps, earthen vessels . . . spent arrows. They have lost heart, but they can be revived!"

"Tell It Like It Is!"

Thus, along with his remarks about sin, the famed psychiatrist is calling for a revival of preaching. He says, "Preach! Tell it like it is. Say it from the pulpits, cry it from the housetops!" There are many today who might agree that this is a very good suggestion. But if the good doctor asks, "Whatever happened to sin?" I would like to ask, "Whatever happened to preaching?" If the idea of sin has been neglected, the act of preaching has, too. And the more one thinks about this, it is very possible that there is a connection between the two. Indeed there is. Menninger has suggested that there be a revival of preaching so

that people will understand what sin is again. All right. But one cannot just revive preaching by saying it is a good thing to have more of it.

No, just because a psychiatrist here and there suggests that it would be good therapy for our society if there would be a revival of preaching, we should not expect that such a revival will occur. For the bad times into which preaching has fallen have occurred because there is a serious sickness abroad, and ministers, preachers, have fallen victim to it just as much as anyone else. But, since a man like Menninger has raised the issue, let's take a look at the preaching matter a bit more closely—at what it is and at what happened to it. Maybe then we will understand how it can be revived. And perhaps, too, as you listen to this, you will be able to evaluate the preaching you are hearing, if you are hearing any at all.

Now, I get the impression, when I listen to Dr. Menninger, that he feels that preachers are very valuable people because they are authority figures, who, if they speak out strongly enough, will give people the direction they need. There is a certain amount of truth in this view of preachers. But what does the Bible say about preaching? In answering this, the advice that the apostle Paul gave a fledgling preacher named Timothy about 19 centuries ago, is still very helpful.

"Preach The Word"

The apostle said something then that will help us understand how preaching can be revived. In II Timothy 4:2, Paul says to Timothy, "Preach the Word," and then he continued, "be urgent in season and out of season, convince, rebuke, and exhort, be unfailing in patience and in teaching." What comes across from this statement of the apostle is a picture of the kind of preacher who would appeal to those who want an authoritative voice in our day—a forceful, intense, authoritarian type of man who lays it on the line and tells it like it is. Many are getting the idea that we need men like that around. But there is something else that the apostle said to the young preacher, Timothy, which comes before anything else. He said, "Preach the Word. . . ."

And this is what preaching is all about, according to the Bible. It must

be the preaching of the *Word*, which is the Word of God, and which for all practical purposes today is the Bible. Preaching, you see, according to the Bible itself, is a rather narrow activity. It is not essentially creative. It is restricted to the announcement of the Bible's message and the application of that message to man in his need. The words of the preacher must always be traceable back to the Bible. Because this is so, the words of a preacher, when he is preaching, is a message about which it can be said, "Thus says the Lord."

And right here, Dr. Menninger and others like him should understand that we are face to face with a fact that will help us understand why there is such a decline of preaching these days, and such a decline of a sense of sin as well. The Bible says that the contents of preaching must be the Word of God, but people are very uncertain these days about whether or not there is a God Who has even given us a word. And this is an uncertainty that has even invaded the schools that train many of our preachers.

Seminarians Have Problems Too!

Some time ago, the Christian Science Monitor investigated some of the leading seminaries and came up with results that show that whatever many seminary students are thinking about, they are not thinking of the Bible as the infallible Word of God, and they are not thinking of their life's work as knowing, understanding and preaching this Word. Louis Garinger, who reported on this study, was able to announce, with a faint note of triumph, that all of the seminarians contacted believed in the existence of God. But when it came down to talking about Him specifically, their answers ranged from the sublime to the ridiculous.

One said, "God is felt or experienced reality." Another blew the Christian doctrine of providence to smithereens when he declared, "God is imminently involved in the world. He works through events in today's world but does not cause them." Another used revolutionary terms to describe God by saying, "God is the organizing process of humanization and liberation in history."

These rather strange and bizarre descriptions of God were accompanied by indications that the Bible simply did not function for most of these sem-

SEMINARY NEWS

inarians as the great religious authority for all of life. Now, these may all have been very fine young men, stalwart, dedicated and what not else, but these kinds of sentiments do not make preachers of men. To return for a moment to the apostle Paul: the secret of preaching is its relation to the Bible. "Timothy," he said, as we noted, remember, "preach the Word."

The Dynamic of Preaching

The origin and dynamic of preaching is actually very simple. One of the prophets of the Old Testament, Amos, described it this way: "Surely the Lord God does nothing, without revealing His secret to His servants the prophets. The lion has roared; who will not fear? The Lord God has spoken; who can but prophesy?" (3:7, 8) The voice of the Lord is often described as the roar of a lion in the Bible. Jeremiah, another prophet, describes God's voice this way: "The Lord will roar from on high, and from His holy habitation utter His voice; He will roar mightily against His fold, and shout. . . ." (25:30) Now you put that all together and what do you get? You get the voice of God, strong and sometimes furious, thundering with a roar, and the prophet, hearing it, going, half scared out of his wits, to announce to the people what God has said.

Now that's an exaggeration, to be sure, but not totally so. For any real preacher, hearing the voice of the Lord roaring in the Scriptures, will experience the fear of God in his own life, and will be compelled to bring the message of God's judgment, whether he wants to or not. Any preacher worth his salt will tell of times when people have responded to his preaching by saying, "My, how bold you are!" But the preacher will have to say, if he is honest, "I'm not bold at all. I am a coward. I am afraid of God, more afraid of Him than I am of men, and this is why I speak as I do." "The lion has roared, who will not fear? The Lord has spoken, who can but prophesy?"

But maybe I am giving the wrong impression, one that is a bit too much like the popular notion of what a preacher is like, to be useful. I am giving the impression of the preacher as an announcer of judgment. I guess I have emphasized this because Dr. Menninger raises the issue of preaching in a situation in which he wants

people to learn about what sin is. But fortunately there is more to preaching. The preacher not only hears the roar of God's judgment and then announces this judgment, but the preacher, as he lives out of the Bible, also learns about the gloriously happy and beautiful side of God. He learns about God's love.

Preach the Love of God

And when the preacher learns about the love of God from the Bible, it is not in terms that some theologian put together, sitting in his tobacco stained study. The preacher, captive to the Word of God, learns to know instead, the love of God as this runs through the entire Bible and as it is finally expressed so powerfully in the life, death, and resurrection of the Lord Jesus Christ. When he wrote to the church in Corinth, the apostle Paul told how both the fear of the Lord and his recognition of the love of God forced him to speak as he did. Paul said, "Since, then, we know what it is to fear the Lord, we try to convince men. . . . For Christ's love compels us, because we are convinced that one died for all, and therefore all died." (5:11, 14 NIV)

Now, what are we going to do to get this preaching that the apostle Paul centuries ago considered so very important, and that some are calling for in our day? Obviously, the kind of preaching we need is going to have to be done by the preachers. So, somehow this message must get to them. I will mention some of the necessary ingredients that are a part of useful, Biblical preaching. But most of you are not preachers. Yet, you, too, have an influence upon the preaching of the Word. For if preachers sense that there is a growing hunger for true preaching, they will be encouraged in their efforts. So, if you are not a preacher, you should be on the lookout for true preaching, and you should encourage your preacher, and thus you will help the cause.

So then, let's try to answer the question, how can a man preach in a way that will bring about the regeneration of our individual lives and of our society?

Have Faith

If we begin at the beginning, the first necessity for good preaching is faith. The faith of the preacher is essential. This faith must be a faith in the living,

"This faith must be a faith in the living, ascended Jesus Christ. It must consist in the conviction that Jesus Christ is the Son of the Living God who has given Himself for the sins of all those who believe on Him."

"Thus each message will be built upon the great Bible teaching of creation, it will include reference to the saving work of Jesus, and it will prepare people for Jesus' return and for eternal life."

ascended Jesus Christ. It must consist in the conviction that Jesus Christ is the Son of the Living God who has given Himself for the sins of all those who believe on Him. And the preacher must be able to say, "He died for me." It is a faith that must include a certainty that Christ is coming again, and the preacher must be sure that he will be a part of Christ's eternal kingdom. In short, a preacher must believe every word of the Apostles' Creed.

Without this faith, a person cannot be a preacher of the kind the apostle Paul described. And it is necessary to mention here that we must not confuse faith with sincerity, nor with the ability to speak dynamically. The very nature of the public speaking situation is such that a person in it can become enthusiastic and impress those who are listening. In the nature of the case, men who go into the ministry are often attracted by the excitement of the public speaking event, and often react well within it. Thus, they may come across well, and they may be able to project great conviction. It is necessary, though, for preachers not to confuse the excitement they experience when they preach with the faith that must be the source of their preaching, and those of us who listen should not automatically assume that just because a person comes across well in the pulpit, he is a prophet of God.

Communicate the Word

Another element that must be found in the life of a true preacher is that he must be fascinated by the Word of God, the Bible, and his great drive must be the communication of this Word. There are many preachers who apparently feel the Bible is one of the

SEMINARY NEWS

world's great books, but they do not assign it a rank higher than that. True preaching arises out of a recognition that the Bible is unique and extraordinary, a book that has been written by God Himself. A true preacher, just as any other true Christian, is a person who thinks about the Bible a great deal. He finds it new each time he reads it. He is gripped by its contents and is astonished by the richness and magnitude of God's revelation of Himself found within it.

A Man of the Word

A true preacher is a man of the Bible. This is what the apostle Paul had in mind when he told Timothy to preach the Word. There is no other message. To be sure, a preacher is also alert to what is happening around him, to current events, to the dynamics of the personal lives of the people he knows, but he naturally relates all these things to the material he finds in the Bible. And his preaching reflects his knowledge of the Word.

A true preacher preaches about the Bible only. He uses the Bible for the text of each sermon, often choosing one verse and explaining it. But whenever he preaches on one text, he automatically sees this text, or sentence, in terms of its place within the total Scripture. Thus his sermons are not plodding, grammatical studies and word studies, but in each of them the total structure of the Bible surfaces in some form or another. Thus each message will be built upon the great Bible teaching of creation, it will include references to the saving work of Jesus, and it will prepare people for Jesus' return and for eternal life. Somehow all these elements will flow through the preacher's material, when his preaching is controlled by the Word of God.

A Man Under Compulsion

With all this, a preacher is a driven man, a man under compulsion, who feels compelled and constrained to bring the Word of God to men. I think we have every reason to be skeptical of preachers who seem more interested in sports and recreation than in

"True preaching arises out of a recognition that the Bible is unique and extraordinary, a book that has been written by God Himself."

"Oh, how we need preachers like this! When the apostle Paul wrote to Timothy and counseled him about Timothy's preaching, the apostle indicated that such preaching was necessary because without it, men would become entangled in the weirdest, strangest doctrines imaginable."

their ministry, and we have every reason to turn away from the message of those who seem intent upon furthering their own professional advancement and financial status. The preacher's life must be marked by self-discipline, for he simply cannot be a true prophet of God if he is a slave to habits that tear down the body and passions and lusts that devastate the human soul.

I am almost embarrassed to mention the few marks of a true preacher that I have, for they are not exhaustive. But they are the beginning, and if these are absent, a man can never be the kind of preacher God wants, and men need. Faith, attention to the Word, the Bible, and disciplined application of himself to the work of preaching—these are the prerequisites which, if absent, will keep a man's preaching from being useful.

Fantasy or Truth?

Oh, how we need preachers like this! When the apostle Paul wrote to Timothy and counseled him about Timothy's preaching, the apostle indicated that such preaching was necessary because without it, men would become entangled in the weirdest, strangest doctrines imaginable. Listen to what he said, then:

"Preach the word, be urgent in season and out of season, convince, rebuke, and exhort, be unfailing in pa-

"Whatever happened to preaching? I don't know what happened to it, but I know what must happen to it now. It must be revived. We need it. We need it more than we ever did."

tience and in teaching. For the time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own lik-

ings, and will turn away from listening to the truth and wander into myths." (II Timothy 4:2-4)

Well, if Paul saw a day coming when people would have "itching ears" and they would listen to anything except the truth of God, that day is here right now. People are willing to listen to the strange and fantastic; that one way a person will be successful these days is to be as outlandish as possible. I think for example of the success of Erich von Däniken's book, *Chariots of the Gods?* It is made up of conjecture and imperfect scientific knowledge thrown together in a haphazard way. Von Däniken has scanty scientific credentials and his reputation is not one that would inspire confidence.

Fifteen-year old gurus appear upon the scene and people fall head over heels for their teachings. Every time you turn around there is a new religious prophet, suggesting that ultimate happiness is to be achieved through the repeating of a single word each day, through abstinence from certain foods, through wearing this or that talisman, and even through worshipping the devil. This is the kind of mixed-up world we are living in right now. And one of the big reasons there is so much confusion is that preaching has nearly vanished in many places.

So people have itching ears, and they have souls that are crushed beneath the weight of their own guilt and sorrow. Whatever happened to preaching? I don't know what happened to it, but I know what must happen to it now. It must be revived. We need it. We need it more than we ever did. Then men will know the true extent of their sin, and they will be amazed at the grace of God that gives deliverance through the Lord Jesus Christ.

If there is a revival in preaching, it is possible that there will be a revival in the great experience of salvation. And the sweet water of God's healing will flow over our broken lives and thirsty land.

(Used with permission)

"If there is a revival in preaching, it is possible that there will be a revival in the great experience of salvation. And the sweet water of God's healing will flow over our broken lives and thirsty land."

OTS INSTITUTES NEW TWO-YEAR DEGREE PROGRAM

The Seminary will institute a new two-year degree program in the fall of 1978 designated the Master of Theological Studies (M.T.S.). The course is designed for students who have completed a recognized baccalaureate degree, and will meet a need for students contemplating para-church ministries and certain areas of missionary work. It may also be taken by students who intend to enter professional careers, but who wish two years of biblical and theological training to serve Christ more effectively. It is not recommended as initial preparation for pastoral work.

The student would normally take studies in four areas:

Old Testament Studies	—4 courses
New Testament Studies	—4 courses
Theological Studies	—4 courses
Vocational Studies	
(where applicable)	—4 courses
TOTAL	16 courses plus
	Field Education

Each course will be taken for four semester hours credit.

With the institution of this course, the Seminary will thus offer a three-year degree program (M.Div.), a two-year degree program (M.T.S.), and a one-year Certificate of Biblical Studies.

Students requesting further information should contact the Director of Graduate Admissions, Ontario Theological Seminary.

OBC-OTS PARTICIPATES IN MONTREAL EXTENSION

The College and Seminary participated in an Evening School program in Montreal from January to April in co-operation with Peoples Church, Montreal. Approximately 75 students enrolled in courses offered on three different academic levels. Ontario Theological Seminary provided personnel for the course which was taught on a graduate level. Local personnel were employed for college and popular level courses.

Plans are underway for further courses to be offered this fall. Anyone interested should contact Ontario Theological Seminary regarding graduate courses and Peoples Church, 2097 Union Avenue, Montreal, regarding the other courses.

OTS Book Reviews

Contemporary Options in Eschatology, by Millard J. Erickson (Baker Book House, Grand Rapids, Michigan, 1977) 197 pages, price \$9.15. The author has presented several current options held by evangelicals in relation to the interpretation of the doctrines of the millennium and the rapture. He evaluates each of these options in relation to strengths and weaknesses. Generally, the statement of each option is carefully developed from the writings of those who hold to the interpretation. In some areas there are interpretations presented which do not characterize all of those who hold a certain option. W.R.F.

Hidden Things of God's Revelation, by Arthur C. Custance (Zondervan Publishing House, Grand Rapids, Michigan, 1977) 316 pages, price \$9.95. This revision of a number of the Doorway Papers originally published by the author contains a variety of topics not specifically related to a theme. However, in a general way the studies give insight into God's ways with men in history and revelation, prophecy, genealogy, and archaeology. Those who are familiar with the other volumes in this series will appreciate the vivid insights of the author and the extensive background in culture and history which he brings to his writing. W.R.F.

The Suffering Savior, by F. W. Krummacher (Moody Press, Chicago, Ill.) price \$7.95 pb. This paperback is a reprint of a nineteenth century classic on the death of Christ. It consists of a series of meditations on the passion week and the events surrounding the crucifixion and thus furnishes excellent devotional material on the final phase of our Lord's life on earth. R.R.M.

I Believe in Man, by George Carey (Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan) price \$2.95 pb. This work supplies another volume to the *I Believe* series. It contains helpful material on man as a creature of God and man as blighted by sin. One of the values of the book is its interaction with contemporary literature regarding the subjects under discussion. Some portions of the book, however, work on questionable theological principles. The reader is told, for example, that Genesis 2 embodies symbolism and to regard "this passage as a historical document is to make nonsense of its meaning" (p. 13). In the chapter on sexuality, the author states that Paul's teaching on subjection of wife to husband, injunctions to silence in the church, etc. clash with the outpouring of God's Spirit on all flesh (p. 147). The book has many helpful features, but must be read cautiously and discerningly. R.R.M.

BIOGRAPHY OF A NEW TESTAMENT SCHOLAR

Although many of his conclusions were far from orthodox, no one can deny the influence of C. H. Dodd on New Testament scholarship. A recent book by Eerdmans helps to understand his prolific writings by tracing the life story of the man. C. H. Dodd: Interpreter of the New Testament by F. W. Dillstone (\$11.95) follows his academic career from Oxford to Manches-

ter to Cambridge, and describes among other things his contribution as editor of *The New English Bible*, New Testament. The book will not be of interest to the general public, but will supply interesting background material for the New Testament student. R.R.M.

HERMENEUTICS: THE NEGLECTED AGENDA FOR EVANGELICALS

Works on hermeneutics tend to be dominated by names like Bultmann and Gadamer rather than by evangelicals. A recent work published by Eerdmans, *New Testament Interpretation: Essays on Principle and Method*, edited by I. H. Marshall (\$12.95) is thus a welcome sight. Written primarily by a group of British evangelicals (F. F. Bruce, G. N. Stanton, R. T. France, Donald Guthrie to name a few), it deals with such areas as Source Criticism, Form Criticism, Redaction Criticism, the New Testament Use of the Old, and Exegesis in Practice.

One of the values of the book is that it is not just a catalogue of principles, but contains examples of how the principles are to be employed. One might hope to see specialized literary genre such as parables, typology, prophecy covered, but one can only do so much in one book. This book is an excellent contribution to the evangelical cause and will be used by pastors and students with profit. R.R.M.



MEMORIAL GIFT PLAN

For several years, friends have been sending Memorial Gifts to the College, in memory of loved ones or friends who have gone "to be with the Lord."

These gifts have not only been a "perpetual memorial" that continues on and on, but they have also been an investment in the Lord's work and lives of young people.

Special *Memorial Gift Plan* cards are available on request. Or just phone or write the Department of Stewardship.

When gifts are received, a beautiful card is sent both to the bereaved and the donor. The gift goes into the work of the Lord as you indicate.

Make your memorial gifts, lasting gifts.

A COLUMN OF **TRIVIA**

THEY CALL IT PSYCHOBABBLE

Babble or Babel—however you spell it, it adds up to the same result—confusion.

Are you relating? Are you up front, doing your own thing, in touch with yourself? All you need is self-realization. Are you uptight, hung up or just awash in a lot of so-called therapeutic jabberwocky? It must be a difficult job to come up with a new word to describe yet another case history of psychological upset. But it is being done. Although not always helpful. People need more than words.

The sad thing is that the individual finds little or no relief and often is worse off than ever. Better the patient should know God in Christ and experience the born-again work of the Holy Spirit. There is sanity and stability in Him.

DOCTOR FINDS THAT THINGS GO BETTER WITH FAITH

NEW BRIGHTON, Minn. (EP)—A physician told members of Cross of Glory Lutheran Church here that people with faith in God live better, do better during illness and die better.

Dr. John Brown, president of the Minnesota chapter of the American Cancer Society, said years of caring for the terminally ill have taught him: "People with faith just do it better."

The absence of fear of dying "is really a positive force," Dr. Brown said. He added that patients without faith suffer more. "They become bitter because they think they're about to lose all they have. To them, this life is the whole ball game."

SOCIETY OF CHRISTIAN ETHICS CONSIDERS THEOLOGY OF JUSTICE

CHEVY CHASE, MD—"Justice in the biblical viewpoint is closely related to God's grace, and hence to His love," a professor of Christianity and urban society told the 19th annual meeting of the American Society of Christian Ethics.

Dr. Stephen Charles Mott, of Gordon-Conwell Theological Seminary,

South Hamilton, Mass., spoke on "Egalitarian aspects of the Biblical Theology of Justice."

"The people of God are commanded in scripture to execute justice because God, after whom they in grace and love pattern their lives, executes justice. Justice is a chief attribute of God," he said. "God is just as one who vindicates the oppressed and the weak. . . ."

Prof. Mott noted that since justice lies in the charter of God as king of the universe and since He carries it out "to deliver all the oppressed of the earth" from this perspective "it cannot be restricted to the Old Testament or to any particular period, covenant, dispensation or society.

"And one striking characteristic of God's justice is its partiality to those in need," he observed.

"WELL I NEVER . . ."

WASHINGTON, D.C.—A stripper with the Minsky's Burlesque revue has told Columnist Bob Greene that she is "a stripper for Christ."

Kellie Everts, currently touring the country, said she takes Jesus' portrait "everywhere I go."

"Besides stripping for the Lord, I go out on the street and do missionary work. I am saving all my money to build a children's prayer chapel in Brooklyn."

Kellie, 27, has held the titles of Miss Nude Universe and Miss Body Building. She said the Lord came into her life following a healing experience.

Ed. Note: Is there any wonder that the world laughs at the Church and Satan rejoices at the foolishness of people?

SHAVING—A LOST ART?

How 'Good Mornings' Began

When safety razors were introduced in 1903, the public bought 51 razors and 168 blades. The following year, 90,000 razors and 12,400,000 blades were sold. The first step towards safer shaving had been taken by William Henson of London in

1847, when he patented a 'comb tooth-guard' for cut-throat razors. In 1895, King C. Gillette, a Boston bottle-cap salesman, hit on the idea of using wafer-thin slivers of steel that were held in a safety clamp and were so cheap they could be thrown away instead of sharpened. It took eight years to iron out the technical difficulties of mass-production—then the shaving revolution was on.

ETHICIST SEES NEED TO DEFINE SCRIPTURAL BASIS OF HUMAN RIGHTS

WASHINGTON, D.C.—"We need to get beneath the current discussion on human rights to see what the Scriptures say about it," a Christian ethicist and former editor said.

Dr. Alan Geyer, executive director of the Churches Center for Theology and Public Policy here, made this observation during remarks to the annual meeting of the Friends Committee on National Legislation.

Most of the human rights discussion in the United States and Canada has tended to be an "effort to rediscover Western philosophy and the discussion has been infused with 18th century philosophy," he said.

Socialist and Third World countries are looking for something more than empty, private rhetoric, Dr. Geyer said.

NO MORE EMBARRASSMENT

Sadly, the original zip-fastener, invented in 1893, by Whitcomb L. Judson, a Chicago engineer, did not live up to its trade name, C-Curity. Its system of interlocking teeth would frequently spring open or jam.

Then, in 1913, a Swedish-born engineer, Gideon Sundback, turned Judson's unreliable brainwave into a multi-million dollar industry. Sundback devised a refinement of a series of cups on the backs of the interlocking teeth that allowed them to be enmeshed more firmly and reliably.

Sundback's modified zipper has been used in many trades and professions—from agriculture to medicine. It has been fitted on boots for sheep in foot-and-mouth infected areas, and an Austrian surgeon sewed one into a patient's stomach for easy examination. Today more than a quarter of a million miles of zips are manufactured every year.

LADIES! BE GRATEFUL!

The vacuum cleaner is considered to be a recent invention, but the Victorians had a machine which used bellows to suck up the dirt. Two people were needed to operate it, one to hold the nozzle and the other to operate the bellows. Often it would blow dust out again, but one successful model used water as a filter. This type was so well made that some of them are still in use.

In 1901 a new railway-carriage cleaner was demonstrated at St. Pancras Station, London. It worked on the principle of blowing out the dirt, rather than sucking it up. The demonstration did not impress the choking, dust-covered onlookers. But one of them, Hubert Booth, was set thinking. When he got home he lay on the floor with a handkerchief over his mouth and sucked hard. The dust trapped in his handkerchief convinced him that sucking up dirt instead of blowing it out was the right principle; all he needed to introduce was an efficient cloth filter which would trap dust but let air through.

Booth's first practical machine was so big that it had to be drawn by a horse. It stood in the road and sucked dirt from houses through a long hose, but the inventor had difficulties with the police because his "noisy serpent" caused passing horses to bolt in terror.

To this day, however, all cylinder vacuum cleaners rely on Booth's principle.

His vacuum cleaner came just 25 years after the first practical carpet sweeper had been marketed by an American china-shop owner named Bissell. Mr. Bissell suffered terribly from headaches and, convinced they were caused by the dusty straw in which his china was packed, he invented a sweeper.

It was a huge commercial success—but it did not cure his headaches.

Ed. Note: No horse in the living room now, unless you sometimes feel like a workhorse. But we can be grateful for clever inventions.

TOO MUCH MONEY?

Reports are coming in of "Christian Extravanzas" that have no place in the economic climate of today.

Recently, reports of a \$10 million

dollar church and a \$100 million dollar World Outreach Centre have come to our attention.

Whatever the motive or goal, it is a far cry from the lifestyle of the One Who had "no place to lay His head." Christian stewards should not be gullible, but wise in all things, particularly in the use of skills, time and money. Be a good steward, not a foolish one!

THINK 45% PAY 55%

Recently we published a booklet **CHRISTIAN CAREERS AT ONTARIO BIBLE COLLEGE**. It was prepared for prospective students.

We made a mistake in it. On page 14 we said, "It will cost a student \$3220 a year for tuition, student activity fees, textbooks, room and board."

Wrong!

It costs only 55% of that for a student (or about \$1800). The other 45% is provided by Christian friends, churches, etc. who support the school.

Sorry for the mistake. But we are glad to remind prospective students and supporters that our rates are low, and our concern and help are sincere.

FOR MEN ONLY

The Editor is succumbing to pressure. For many years he has been the Christmas Cake Maker in the family (a secret recipe).

He was foolish enough to share this delectable dish with some of the female staff at OBC. His family had already honoured him with the accolade of "World's Best Creator of Christmas Cakes." Now the pressure to share the recipe is on.

In the September issue of the Recorder we will run this simple but profoundly delicious recipe **FOR MEN ONLY**. Then you too can bask in culinary glory. And you can make it in time for the holidays.

BUT perhaps you too have a special recipe of your very own. If you would like to share it, send it to the Editor.

Men! Let us rise to the occasion and the challenge of being the best Male Chauvinist Cooks in Canada!

I challenge you!

Editor

We At OBC Want to Serve You

When we say **YOU** we mean
YOU as an individual
YOU as a Pastor
YOU as a Church
YOU as a Mission
YOU as a Christian Institution

That covers a lot of ground—but then, so do we at OBC/OTS.

With more than 5000 Alumni, we serve the Lord in more than 65 countries of the world.

Every student is required to fulfill Christian Service each year of attendance at the College or Seminary.

WE SERVE YOU

1. By training your young people.
2. By caring for the students and assisting in their spiritual development.
3. By giving them the finest quality Bible training available anywhere.
4. With free Academic Lectures that extend your educational program.
5. By conducting Bible, Missionary, Deeper Life and Family Life Conferences.
6. With Christian Education Conferences and Seminars.
7. Music Programs with Faculty and/or Students in the Music Dept.
8. Evening Schools at OBC, Burlington, Barrie & Montreal.
9. Summer School for credits or audit.
10. With a Christian Activity Centre making our College facilities available for—
Banquets,
Retreats and Conferences,
Accommodation for the Summer,
Weddings and Receptions,
Meetings of any nature compatible with our evangelical and Biblical position.

For the above, meals can be catered and sleeping accommodations made available at reasonable charge.

Indeed, Ontario Bible College and Ontario Theological Seminary stand ready to

**SERVE! SERVE THE LORD JESUS CHRIST
SERVE WITH YOU
SERVE YOU AND YOUR CHURCH.**

A Freshman looks at some of her fellow students leaving OBC in 1978 and sees

O.B.C. AS A MELTING POT by Janis Chapman

In 1975, Bernie Schmidt received his Bachelor of Science degree in Engineering from the University of Manitoba. For two years he worked as a professional engineer before finally ending up at OBC in the class of '78.

A secretary, a teacher and even a film producer and editor have also added their numbers to the class of '78. Debra Downey, a secretary for four years, and Linda Sweetzer, a teacher for five years, have both brought their unique talents to the student body.

Dan Perry has been dabbling in film production and editing for the past three years with the firm intention of making such his vocation.

Beth Brown is a Registered Nurse by profession. Being one of the nurses in residence for the past two years, she has had the unique opportunity of ministering to other students—physically and spiritually.

Heather Forsyth has been a missionary in Kenya for four years. She has enjoyed her furlough at OBC as an unclassified student, having the privilege of studying the subjects she desired to use in her work.

They have come from far and wide—from different backgrounds and different careers, different colours, different languages—but all with one purpose in mind: to be presented mature in Christ (Col. 1:28), in fulfillment of the College motto.

A College for "Everyman"

Not only have professionals come to fulfill that purpose, but the non-professionals, the "Everyman", are also here, studying dreadfully hard "to show themselves approved unto God." (2 Tim. 2:15)

It was 30 years ago, while in Grade 8, that Al Daigle last sat in a classroom and took notes with other students his age. Now, with students who could be his own children, he has repeated the same process for five years at OBC. Al will not only be equipped with a B.Th. degree with a Pastoral major, but he is also prepared to go one step further—to Quebec for one year to learn French for



Janis Chapman

the express purpose of being a bilingual pastor to his own people in the Maritimes.

Bryan Coker, also a B.Th. major in Pastoral Studies, is a promising prospective candidate as a full-time assistant pastor, then on to whatever God leads him into.

Joan Evans, a music major (piano, minoring in organ and voice), will soon be well known for her splendid renditions in concert recitals and Christian music ministry.

After high school Danny Milton made a beeline to OBC, where he spent five years in the B.Th. program, majoring in Pastoral Studies. Because of those five years, he learned much and grew much, taking the leadership role as President of the Student Council representing 415 students in 1977-78.

A Changing Scene

OBC and other related Bible colleges are operating in the midst of rapid change. Or as one writer put it, "in revolution." A technological society makes many demands; while knowledge multiplies by leaps and bounds. Even educators find themselves rethinking and revamping the entire educational process. As a consequence, results are mixed—some are excellent, others good and a few even are contrary to Biblical faith and knowledge.

OBC's concern, therefore, is to "establish Christian priorities and standards even more firmly than before, to present a Christian view of life amid the confusing ideologies of the age." The effects of this are being de-

monstrated in the students' lives.

"I have surged and grown, not steadily, but there is much room for improvement and for me to continue," observed Joan, the music major.

"It was difficult for my parents to understand why I would give up a comfortable life to attend OBC, but they have watched God work and have finally commented, 'This is good for you,'" said Debra, the pretty secretary.

Beth admitted that God has made her more aware of people's needs, and as a result, has opened up many dormant areas in her life, making it more rich and rewarding.

"My personal beliefs have definitely been strengthened," added Linda, "and I have gained deeper knowledge and insights into the Word of God."

Bryan Coker believed that the Christian community life philosophy practised at OBC is God's work in action. It had a major influence in his life and in his personal relationships with people.

Al Daigle has now "an overwhelming desire" to serve the Lord. At first, he didn't believe that his stay at OBC would have lasted the first month. He, like Danny Milton, had little previous knowledge, but now both are maturing in Christ.

Heather admits that some courses have been extremely useful. There is much sound teaching, particularly in courses like Life of Christ, Theology, Christian Education for Adults, and the clear and practical exegesis of the Scriptures.

Dan Perry, however, didn't see much challenge in the midst of OBC's lifestyle. "When you are surrounded by Christians," he added, "you can't help but wonder whether you are actually growing. The solid teaching, though, is very effective in communicating the Gospel, particularly as I see films as a medium for communication."

It's a Long Journey

It's a long and tortuous journey to learning. Along the highways, there are the blind alleys of daily personal struggles, byways of disappointment, coupled with the mountainous responsibilities of assignments, Christian service and conferences. There are hard months in each student's life when his or her soul literally cries out for some kind of Utopia. Neverthe-

less, the students are constantly being made aware of the faithful, sustaining power and loving care of the Lord. They have come to know and depend on the strength He gives to the weary, and the power He gives to the weak.

Al Daigle uses Proverbs 3:5, 6 as his source of strength. Isaiah 43:1, 2, 3a has been comforting for Danny Milton. Psalm 32:1, 2 reassures Heather Forsyth, and Psalm 121 has been an illumination for Bryan Coker.

The students all had mixed feelings about leaving the community life at OBC, but expressed their eagerness to get to their own individual task of meeting their neighbours' needs, and fulfilling the Lord's great commission: "Go ye therefore and make disciples of all nations" (Matt. 28:19).

Heather is resuming her missionary work in Kenya as a science teacher, and Bernie will be commencing a missionary career in North Africa as a mechanical engineer.

Beth will continue her nursing career, ministering to the sick—physically and spiritually.

Linda, having quit her job as a full-time teacher to attend OBC, is confident that the Lord will lead her into full-time Christian work, with the specific mission of teaching children.

"Work in me a teachable spirit, O Lord," has been Debra's prayer at OBC. As a result, she will be attending a discipleship-training program for six weeks; be with a Latin American mission for two months, and then return to her home town, Peterborough, where she will be working with youth, building up their faith and teaching them the Word.

The Lord Leads

The Lord is leading Danny and Joan into graduate studies at the Wheaton College Graduate School and the University of Waterloo respectively. Danny would like to do camping full-time and Joan is desirous of pursuing a B.A. in music.

They wanted to walk those familiar halls for the last time. It had seemed only yesterday that they had bumped into each other, said their first hello, and anticipated the results of their first written paper.

As tears began to roll, noses sniffed, and the sad goodbyes were uttered, they suddenly felt a deep anxiety within their hearts.

But a reassuring voice throbbed

within their souls.

"I am with you," reminded the Voice gently, "even to the end of the age" (Matt. 28:20). "Now Go. . . ."

These are just a few of the OBC students leaving in 1978. I am glad I met them, shared life, faith and fellowship; and I trust that I too will be as faithful during my time at OBC.

GOING AND COMING AT OBC

Since here we have "no continuing city" (Heb. 13:14), it is not too surprising to hear of moving and changes for some members of the household of faith.



This is true for the coming year at OBC. Leaving us will be **DR. DAVID BENNER**, who for two years has headed the Counselling Services of our Community Life Dept. Dr. Benner was Clinical Psychologist, Ontario Dept. of Psychiatric Services for five years prior to coming to OBC. This skillful and well-trained servant of the Lord is moving to Wheaton College, to carry on the same ministry at our sister school.

A century ago Henry Varley said, "The world has yet to see what God can do with and for and through and in a man who is wholly consecrated to Him."

The words were heard by the evangelist Dwight L. Moody and they challenged him. "I'll be that man, by the grace of God," said Moody. Yet he admitted near the end of his life that the world had yet to see such a man. It is still true that "the eyes of the Lord run to and fro throughout the whole earth, to shew Himself strong in the behalf of them whose heart is perfect toward Him" (2 Chron. 16:9).



DR. MICHAEL JORDAN has been with us for three years, serving in the Music Dept. Last year he received the A.Mus.D. from the University of Michigan. "Mike" has taught at the University of Colorado and the University of Michigan before coming to OBC. Now he returns to the U.S.A. to continue his teaching and performing (opera is his love) ministry.

We wish Godspeed and pray God's blessing on these men.



Coming: OBC is fortunate in the coming of **MISS JANET POTZ** to share in the work of the Community Life Dept. Janet is a grad of OBC (Bachelor of Sacred Music) and since then has obtained a B.A. from the University of Waterloo and M.A. from North American Baptist Seminary. Doubtless her music skills will also be used at the College.

We are grateful to realize that the comings and goings of God's people are in His hands. "Commit thy way unto the Lord, trust also in Him, and He shall bring it to pass." (Ps. 37:5). A good life motto!

The Threat of Over Efficiency

Donald L. Roberts

Evangelicals seem preoccupied with church efficiency. They want to know how to improve this or how to polish that or how to make the Church run so smoothly that it will purr like a well-tuned engine.

Often caught in the middle of this drive for efficiency are pastors who are suddenly overwhelmed by the revelation that they and their congregations are inefficient.

But is efficiency the same as effectiveness? Elijah was extremely efficient on the mount in preparing the sacrifice, but the fire had to come down from God. Elijah's modern counterparts seem more concerned with having the neatest and the best sacrifices; but, unlike Elijah's case, nothing happens because there is no holy fire from above.

Efficiency is doing something in the right way. Effectiveness is doing something in the right way, with power—the power of God.

E. M. Bounds in *Power Through Prayer* writes: "The Church is looking for better methods; God is looking for better men. What the Church needs today is not more machinery or better, not new organizations or more and novel methods, but men whom the Holy Spirit can use. He does not flow through methods, but through men."

We seem to have institutionalized what God does through a given life or church by packaging and wholesaling the same through seminars and workshops. But it's ludicrous, for example, for a church in northern Vermont to pattern itself after a work in southern California.

On at least three occasions the Old Testament records instances of disastrous dependency on something external, with a disregard for the fact that God blesses yielded lives, not instruments or procedures.

The Ark of the Covenant was a constant reminder to the Israelites of the promises of God, and of the very Shekinah Glory of God. But, in 1 Samuel 4, we find a people who had tolerated sin in the nation and the priesthood facing crisis times with the

Philistines. Their reaction was "Let us fetch the ark of the covenant of the Lord out of Shiloh unto us, that when it cometh among us, it may save us out of the hand of our enemies." (1 Sam. 4:3)

The Ark of the Covenant had become a good luck charm. The result? "And the Philistines fought and Israel was smitten, and they fled every man into his tent: and there was a very great slaughter; for there fell of Israel thirty thousand footmen. And the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, were slain." (1 Sam. 4:10-11)

After many years God made Hezekiah king of Judah. The Assyrians, fresh from victory over the northern kingdom, threatened the very existence of the southern kingdom; but God gave Judah a temporary stay of execution for He used Isaiah and Hezekiah to move the nation back toward Himself. Thus, we read in 2 Kings 18:4, "Hezekiah removed the high places and brake in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan."

One generation's blessing had become another generation's bane, when dependency on God was diverted to an object (the bronze serpent) related to God.

The third illustration is the most awesome. The prophet Jeremiah (in the waning days of the southern kingdom) warned the nation that it was ripe for judgment. Many thought that God would never allow the Babylonians to defeat them. But Jeremiah said: "Trust ye not in lying words, saying, the temple of the Lord, the temple of the Lord, the temple of the Lord, are these." (Jer. 7:4) What he was saying was that not even the sacredness of the temple could save them if they failed "to amend" their ways. The prophet Ezekiel, in exile, had the sad task of explaining to fellow captives the step by step departure of the presence of God from the temple. There would be no premature return to the land. The seventy years would have to be fulfilled, and even

the temple in Jerusalem would not be spared.

These three illustrations emphasize the fact that we must not depend on the externals. Not even the ark, the bronze serpent, nor the temple could insure automatic blessing. Nor can we program God. We cannot squeeze Him into our mold, however sincere our motives.

GOD IS NOT ADVERSE to order and organization. The sacrificial system and the arrangement of the tribes about the tabernacle illustrate this in the Old Testament; directions concerning the Lord's Supper and order in the local church reveal organization in the New Testament. But the present generation of believers is so deluged with seminars and training sessions and preparations that they never get to practise what they learn.

When Paul admonished the Ephesian church to "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil," the word he used for "wiles" could be transliterated into English as "the methods" of the devil. One of Satan's methods is to get us leaning on methods instead of on the Spirit of God.

Vance Havner has observed, "Never before has the Church had so many degrees, yet so little temperature." Rather, we need the positive affirmation of the apostle Paul, "For this cause thank we God without ceasing, because, when ye received the Word of God which ye heard of us, ye received it not as the Word of men, but as it is in truth, the word of God, which effectually (with energy) worketh also in you that believe." (1 Thes. 2:13).

TODAY'S EMPHASIS seems to be drifting from the Word of God to the worker for God; from the breath of God to the brains of humanity; from the Mighty Servant, our Lord, to the micro means of men. But if we are to reach men and women for Jesus Christ, we must depend on the Spirit alone.

The story of David underlines this need. As David took a stand for God against Goliath, he received all sorts of advice relative to weaponry and strategy. Had he lived in our era, he might have been sent to a cram session on "The Psychology of Meeting Giants" or a seminar on "The Cultural Disadvantages of Encountering Philistines." But David, in his simple

faith, refused the armor and the sword of Saul saying, "I cannot go with these; for I have not proved them." What a commentary on today's scene.

Instead David took his sling and the five smooth stones, and to the dismay of all the experts, slew Goliath. David was simply himself—in the hand of God.

We must not be content with mediocrity, but we also must avoid becoming the mass produced products of the experts. If we pursue any expert, let that expert be God.

Let's use efficiency only as a supplement to God's effectiveness as given by His Spirit for His work.

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TIPS FROM JESUS THE MASTER TEACHER

"And Jesus went about all Galilee, teaching . . . And there followed him great multitudes of people" (Mt. 4:23, 25)

1. He left the crowd and spent times with His disciples. "And he said unto them (i.e. the apostles), Come ye yourselves apart" (Mk. 6:31).
2. His relationship to those He taught was warmly personal. "Then Jesus beholding him (i.e. the rich young ruler) loved him" (Mk. 10:21).
3. He taught with restraint and refused to be trapped by the insincere. "Neither will I tell you by what authority I do these things" (Lk. 20:8).
4. His teaching was directly related to life. "Then said Jesus unto him, Go, and do thou likewise" (Lk. 10:37).
5. He often asked questions—more than 100 are recorded in the Gospels. "He said unto them, But whom say ye that I am?" (Lk. 9:20).
6. He guided to the area of truth and let the learner discover it himself. "What is written in the law? how readest thou?" (Lk. 10:26).
7. He reinforced His teaching by the power and presence of His Person. "He taught them as one having authority and not as the scribes" (Mt. 7:29); "Never man spake like this man" (Jno. 7:46).

(Campus News, W.P.B.C.)

MAY WE HELP YOU?

OBC is the recipient of so much help from churches, groups and individuals, that we rejoice in giving reciprocal assistance as opportunities are available.

While the following may be of particular help to pastors, churches or Christian groups, individuals with responsibilities in God's work may also find interest here.

We have a fairly large faculty and staff, and there lies within this group a great range of gifts and skills that are available to you. Here are some of the suggested areas where we might help. They are all numbered. Following that are the names of some who may be available, given mutually agreeable dates. The numbers following their names indicate their special areas of expertise that compare with the list of special services. Of course any of these could be broadened.

1. Bible Conferences or Services (one night or weekends)
2. Christian Education Conferences, Services or Workshops
3. Missionary Conferences or Services
4. Pulpit Supply or Interim Pastorates
5. Special Services (anniversary, etc.)
6. Youth Meetings or Retreats
7. Family or Group Retreats and/or Counselling
8. Music (performance, workshops on various aspects of Church Music and Youth and Music)
9. Literature or Christian Writing Workshops

10. Christian Camping Workshops (planning, development, training of workers)
11. Workshops on Group Dynamics, Leadership, Communication & Motivation
12. Ladies Meetings, Conferences, Retreats
13. Christian Drama.
14. Church Library Service.

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Please note: you can write to "Public Ministries" at OBC and specify the need, or write directly to the individual.

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THE MARVEL OF GOD'S LONG-RANGE PLANNING

William Geddes, of Prince Edward Island, eastern Canada, was the first Canadian to go overseas as a missionary. In 1848 he made the long sea voyage to Aneityum in the South Sea Islands.

Shortly before leaving home, he was asked to baptize a small baby. During the service, Geddes felt compelled in his prayer to dedicate the infant to overseas missionary service. The infant was Albert B. Simpson, who became the founder of the Christian and Missionary Alliance.

When Geddes came home for his first furlough after 21 years in Aneityum, he inquired about the infant whom he had dedicated to missionary service, and was told that the young man was now a Presbyterian minister, at Knox Church, Hamilton, Ontario.

Geddes immediately traveled to Hamilton, 1167 miles, and told Simpson that in his baptism he had been dedicated to serve the Lord overseas. Simpson, largely through the influence of his mother, had maintained an interest in Geddes' work, and had prayed for him all his adult life. But after Geddes' visit, he became increasingly concerned for the vast areas of the world not yet evangelized.

Simpson was prevented from going overseas, however; God had other plans for him. In November 1879 he felt led to God to accept a call to the Thirteenth Street Presbyterian Church, New York City, where he could "keep in touch with the lines radiating to the ends of the earth."

In 1882 he established the Missionary Training College for Home and Foreign Missionaries and Evangelists,

**"A Christian is one who
was crucified and is alive,
being joined to Jesus Christ
as He joined humanity to the
deity in the hypostatic union
forever—the eternal God
joined to the nature of man
never to be reversed."**

W. A. Tozer

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on Eighth Avenue. The school was later moved to Nyack, New York State.

In 1890-1891 Walter Gowans and Tom Kent attended Simpson's Missionary Training College. By the time they completed the 12-month course, the burden for the world's unreached millions had been laid upon them. They knew that God was leading them to the Sudan.

Walter returned to Toronto before going overseas, and during the weeks at home he passed on to his mother, Margaret Gowans, his burden for the people of the Sudan.

One Sunday, after Walter had left for England, Mrs. Gowans invited Rowland Bingham to her home for dinner after the morning church service. Rowland described that visit: "She commenced to talk of the Sudan that was calling her son. She had gone over that picture so often that she could paint the whole scene before me. She led me on from the rising waters that grew into the great Niger River and without a map carried me across the vast extent between the lordly Niger and the great Nile. Before I closed that first interview in her home she had placed upon me the burden of the Sudan."

A year before, Bingham had been moved by Adoniram Judson Gordon of Boston, who had visited Toronto, to offer his life for service wherever the Lord would lead him. Now, from Mrs. Gowans, he had received the direction that he had been praying for. Within a few weeks he was with Walter in England.

So the vision was passed from Geddes, to Simpson, to Walter Gowans, to Walter's mother, and finally to Rowland Bingham (founder of the Sudan Interior Mission). It took over 40 years, but God's purpose was accomplished. (S.I.M. Intercom)



At long last we have them! And in sufficient quantity so that you can have this for your very own.

Please cut yours out and save it. Put it in a safe place. Try not to lose it. Or better yet, keep a few spares on hand.

These TUITs have been hard to come by, especially the round ones. But now by special arrangement, you can have yours. We're happy because the need has been so great.

Now that these are available, most of our problems about attendance, starting on time, and getting things done at church will be solved. We look for our attendance at services to double, now that everyone has his round TUIT.

For you see, so many have said, "I'll get started in church just as soon as I can get a round tuit." Others have said, "I should come to the evening service, but I never seem to get a round tuit."

Or, "I know that my Bible knowledge would increase if I came to class, but I never get a round tuit." Or, "I've been wanting to start singing in choir and I've been planning to begin tithing my income, but we've been so busy that we just haven't gotten a round tuit."

Well, now that is all past! Everyone can have his own round tuit. If you meet someone who never gets a

round tuit, give him one. Keep a good supply on hand.

Great things are in store for us.

Copies of this are available in leaflet form from the Faith, Prayer and Tract League, Grand Rapids, Mich. 49504.

THAT MIDSUMMER SYNDROME

Or as the saintly A. W. Tozer called it, "Midsummer Madness." He put it this way:

"As the sun makes its annual climb up from the south a strange restlessness comes over those of our citizens who live north of the Mason-Dixon Line, and by the time summer has finally arrived this has increased into a pathological condition which turns the country into one vast cage of waltzing mice. A kind of madness grips the populace, and then begins that four-month frenzied effort on everybody's part to get somewhere other than where he is. No one stops to ask what it is all about, but practically everyone who is not in the hospital or jail joins the general stampede from everywhere to anywhere and return."

"An irresistible impulse picks most of us up like grains of dust caught by the wind, and spins and churns us about dizzily and dangerously till the first frost comes to ripen the pumpkin and drive home the trailers."

Holidays are both good and necessary. Just make sure it is not a selfish, wasted time.

While you travel, witness by word and by tract!

If you have a cottage, invite neighbours in for an hour of worship, a hymn sing or even a service of your own contrivance.

Whatever you do, wherever you go, do it for, and go with, God.

YOUNG PEOPLE!

It's not too early to start your application procedures for OBC. In fact, the earlier, the better!

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"If I am going to follow Christ in complete and total commitment I must do it by a continuous act of my will."

W. A. Tozer

Alumni News

Compiled by: Ione Essery

A story about an Alumna, by an Alumna

GOOD-BYE TO A FRIEND

by Anne Harrington De Wolf '59

That Sunday in the fall of 1975 was the only chance Helen Trip and I would have to get together before she and her mother returned to Holland. So I didn't hesitate to get a flight from Chicago to Wisconsin to visit with her at her aunt's home for a day.

Except for one brief meeting in Philadelphia in the early 60s, this was the first time we'd been together since Bible school days 20 years earlier. Our friendship, however, had continued through correspondence and prayer.

All that Sunday afternoon we'd reminisced about days at London (Ontario) Bible Institute, and Helen had brought greetings from the many friends she'd seen while on furlough in Canada.

We went to church that evening, and my heart was full as Helen and I shared a hymnal and sang of trusting God. We also rejoiced in song about the fact we would be going to heaven someday. Tears blurred my vision as I thought of how Helen had suffered during her bout with cancer in 1972-73. She had written, though, that her illness had led her closer to the Lord. That's why He seemed so real in her life now.

Later that Sunday evening, we gathered around the organ in the home of Helen's cousin. While Helen played, her mother, aunt, cousin and his wife sang hymns from a Dutch hymnal. It was a precious time, and that evening set the tone for the 24 hours Helen and I spent together.

When we said good-bye the next day in the little airport near Wausau, Wis., Helen said, "We may not meet again on earth, Anne, but we will see each other in heaven someday."

Less than two years later, I received word that Helen had died. That's why those hours of sharing together are so precious to me now. As

I look back, I recall feeling as if Helen, after her frightening symptoms and serious surgery of two years before, had emerged from a long, dark tunnel into the sunshine of God's love. She reflected a radiance and exhibited a deep spiritual perception she'd not had before.

The Bible, for example, had become much more meaningful in her life. "It has become my treasure chest," she explained. "It wasn't that I didn't study it before; I read three chapters a day. But I never got out of it what I'm getting now. Before, I just read it to be able to say I'd had my quiet time. Now I can hardly lay it down!"

I'd first heard of Helen in the summer of 1955. "Helen Trip—a girl from the Netherlands—is also planning to attend LBI this fall," my aunt's sister-in-law told me. I was pleased that I'd known at least one person by name when I arrived on campus.

No one was in the dorm room when I arrived, but there on a night stand were obvious mementos of Holland,

including a quaint piece of blue and white pottery, a portrait of a middle-aged couple with strong, handsome Dutch features, and a Bible bearing the name *Helen Trip*.

During the next four years, she influenced me perhaps more than any other person in my Christian life. She encouraged me to spend one more year at LBI to earn my degree, and helped instill confidence in me—even pointing out certain gifts I didn't realize I had.

I used to think that because Helen had grown up in Holland and had received a firsthand taste of the war as a child, she'd no doubt seen much more of life than I had, and was therefore better able to cope with hard circumstances. Now I realize it was because she'd learned to trust God and to put herself into His hands that she could cope so well.

Because of frequent headaches, she often took her pink and white wool blanket to the third floor attic room where it was quite and cool. Whenever Helen and I had special



This photo was taken at an Alumni Banquet held at the Friendly Home, Montreal.

The Banquet was attended by some 35 alumni and friends who were blessed by Mrs. Dave Morris' (Angela Smart '66) testimony of their missionary work with Operation Mobilization among the Muslims.

She and her husband are in Canada, where Dave is studying solar energy in order to return to the field to teach nationals how to conserve their natural energy which is so scarce.

Pastor Donald Hamilton '57 also spoke on the "Purpose, Predestination and Providence of God" in relation to His conforming man into the image of Christ.

A new slate of officers were elected for the following year:

President: Alexander Young '74

Vice-President: Leo Francis Cormier '65

Secretary-Treasurer: Miss Charlotte Dancy '36

Telephone Convenor: Wallace Walker '70

needs to pray about, or wanted to spend time seeking God's will for our futures, we also went to that attic room.

In my fourth and final year, I lived with Helen in off-campus housing. Because of her close walk with Jesus Christ, she had established a personal friendship with Him, and clearly mirrored His life-style. During our day together in Wisconsin, Helen related some of the details of His leading in her life.

She had emigrated with her family to Canada in 1951, she told me. Gradually, she developed a strong desire to go to Bible school, but felt she couldn't leave her mother and father because of their dependence on her. Then one day she read an article about an unwilling Christian who finally said, "Lord, I am willing to be made willing."

"I can still see myself going to my small room," Helen recalled, "and saying, 'Lord, I'm willing to be made willing.'"

She enrolled at LBI in the fall of 1955, and, over the years, God revealed His plan for her life. "When I got to Bible school," Helen remembered, "I began to wonder what I was going to do after graduation. I dreaded the thought of going to a far-off country. Africa, for example, sounded dreadful to me."

Then one day Helen learned about Child Evangelism, and went to the CEF Institute in Michigan. After earning her B.Th. degree from LBI, Helen served as an area director for CEF in southern Ontario.

One of the songs she learned at the CEF Institute dealt with a missionary taking the Gospel story to the "homeland." It ended with the words of Isaiah, "Lord, here am I; send me."

"Boy!" Helen exclaimed, "I sang myself right into it!" I thought, *Here am I, Lord; send me*. I can take the Bread of Life and the Living Water to my people. I went home and prayed, "Lord, if you want me to go to Holland, I'll go."

Helen returned to Canada in May 1972 because of her father's death. "I remember having had a sinking feeling on the flight back," she recalled. "Before that, I had occasionally had a funny feeling in my head—something like when your foot goes to sleep. I'd be talking on the phone when this strange feeling would come, and I'd have to wait before I could go on."

Driving to Luxembourg one time, she had the feeling again. "I pulled over, and it left. Then one day in Canada, I was going to cross the street when I got the sensation again. A car was coming and there I stood. A woman saw me and asked, 'Shall I take you home?' I said, 'No, I think I can make it.' I was too proud. When I talked to my doctor, he said it could be epilepsy."

Following tests, the doctor said, "Good news, Helen. It's epilepsy." He gave me medication, but after that, I didn't trust myself. By the time we went back to Holland in September 1972, I had quit driving and always had to be with someone.

"In Holland I didn't have the same medication I'd had in Canada," Helen continued. "But I kept having the sensation—like my blood had stopped flowing for a second. One day Mother walked into my room and found me on the floor. I went to the hospital in an ambulance and the doctor said he'd have to take in-depth pictures. Later, he reported, 'We have found something and will have to look inside.'"

The X-rays showed something was definitely wrong. Helen had surgery on November 20, 1972 and when the surgeon came to talk to her, Helen said, "I know the tumor is malignant." The doctor explained that they wanted to begin cobalt treatments, "just in case something was left behind."

A year later, Helen was back in the hospital for seven weeks of treatment for jaundice. One day, following a frightening seizure, she said to the nurse in charge, "Please don't go. Stay with me." As long as her mother or someone else was with her, she felt safe.

"Lately, though," she wrote, "I've said, 'Lord Jesus, Lord Jesus! You know I'm afraid. I can't do it by myself, Lord Jesus!' And you know, He was the answer! I didn't need Mother to hold my hand anymore, for the Lord lives in me, and He was with me through the darkness!"

Every time Helen's co-worker, Helen Ebaugh, sent out an SOS letter from Heerlen; people prayed. "We got stacks of cards from people saying, 'We are praying for you,'" Helen later recalled. "This became precious to me."

"Since my illness, I've learned the things of this world aren't so impor-

tant anymore. I still like nice things, but my values have changed. Unfortunately, that sounds so super-spiritual—like I'm floating 'up there' somewhere; I'm not. But when I think of the fact that God—the Father, Son, and Holy Spirit—indwells me, and that I'm the temple of God, then I remember how privileged I am."

She was concerned, though, that not everyone was similarly blessed. Not everyone knew this King of kings and Lord of lords.

There was a woman in the hospital room with her, for example, who was very sad. So Helen walked over to her and said, "God loves you!" The woman didn't respond, but later, after surgery, she asked to see Helen.

"I went to her and told her again, 'God loves you!' She said she wished she could believe as I did, but that was it. And then she died."

"So many people have died," Helen continued, "And I don't know how long I have left here. But it's as David says in Psalm 16:8 and Peter explains in Acts 2:25: 'I have set the Lord always before me; because He is at my right hand, I shall not be moved.'"

After Helen's death in August, I was comforted by the fact that she is in heaven now. Mrs. Trip wrote recently that since Helen is gone, the house in Heerlen seems empty. For us who knew her, our lives are also a little emptier.

But, because of her life, each of us who knew her has learned to rely a little more on the Lord she loved so completely.

This article was written by the author for, and will appear in, the November 12, 1978 issue of *Power For Living*.

**BE SURE
TO HOLD
OCTOBER 14
FOR
ALUMNI DAY
COME**

IF WE HAD ONLY KNOWN

Norene Wardlaw '42

"We didn't know it was possible to place a baby for adoption through a mission that places babies only in active 'born again' Christian homes!" "We didn't know there was Christian counselling for girls with a problem pregnancy!" "We didn't know there was someone to speak to young teen girls' groups, such as Colonists, Sky Teen, Sunday School classes, pointing out the heartache facing them if they disobey God's command of purity!" Such comments have prompted me to write about *Chosen Ones Mission* founded in 1976 and incorporated in 1977.

It is quite clear that more work and attention is needed in the area of unwed mothers and adoption. One has many questions about the present welfare and support systems and certainly a great deal of counselling and personal attention should be available, especially in a Christian context and environment.

Spending several years at this type of ministry along with directing children's homes and a summer camp, it was decided to establish *Chosen Ones Mission Inc.*, so that more of my time could be given to the girls' work. The need of our girls today is great. The pressures of today's society make it easier for our girls to be "drawn away and enticed."

We believe "to be forewarned is to be forearmed," so we speak at all types of girls' meetings pointing out that God's way is the best way. The result of disobedience is often an unwanted pregnancy. Is abortion the answer? We have dealt with girls carrying the guilt of murder on their conscience, and the answer is an unqualified "no"! Keeping the baby poses many problems and has ruined many lives, broken up homes—girls and their parents, even broken up future marriages, etc. To marry the father is not always the answer. If he is not the Lord's choice, a baby will not hold a marriage together, nor make a happy one. Giving a baby up for adoption is not an easy choice. When a baby is born a mother's love is born. However, as one girl told me, "If I thought of myself, I would keep my baby, but if I really love my baby I will

give him/her to a mother and father who really want a child and who I know love and serve the Lord, and can do more for my child than I ever could."

Today's society does not make it easy for our young girls. It encourages low morals, single parenthood and abortion. Let us help our youth by encouraging them in the Lord and by our godly example.

If Chosen Ones Mission Inc., can help you in any way, please contact Mrs. Norene Wardlaw, 20 King Richard Court, Markham, Ont. L3P 1M1. The phone number is 294-1827.

"CHOSEN IN HIM"—Eph. 1:4
"Chosen in Him"—My God chose me to break sin's power and set me free, that I should "be holy"—free from blame,
Living a life that will praise His name!
Yes, He chose me. I came to Him.
I'm not my own—I've new life within.
Chosen by God—His bond slave I'll be
'Till I reign with Him eternally.

ON THE HOME FRONT

* MR. DAVID ASZBACH, B.Th. '75, received the M.A. degree in Missions from Grace Theological Seminary, Winona Lake, Ind. in May.

* MR. DAN BIGGAR, B.Th. '75, commenced his pastoral ministry at South Zorra Baptist Church, Woodstock, Ont. on April 1.

* REV. ROBERT J. DAVIS, B.Th. '74, was ordained on November 30, 1977 in Walsh Baptist Church, Walsh, Ont.

* MR. GEORGE (Dixie) DEAN '57 was appointed Director for Canada (W.R.M.F.) in October, 1977.

* MR. & MRS. ROB GOWING '71-'72 (MYRNA DORSEY '71-'72) commenced their ministry as Music Director and Church Musician at Bayview Glen Alliance Church, Thornhill, Ont.

* MR. DAN JAMER, B.R.E. '78, commenced his ministry as Christian Education Director at Nashwaaksis United Baptist Church, Fredericton, N.B. on June 1.

* MR. DAVID JANZEN, B.Th. '62, has been appointed Director of Chaplaincy Services for the Ontario Government.

* MISS MARIAN MOREHOUSE, B.R.E. '73, received the B.A. degree in Psychology from York University, Toronto on June 8.

* REV. DONALD PEAKE, B.R.E. '70,

commenced his ministry as Chaplain at the Huronia Regional Centre, Orillia, Ont. on January 1.

* MR. MURRAY STEPHENSON, B.Th. '78, commenced his ministry as assistant pastor at Oxford St. Baptist Church, Woodstock, Ont. in May.

* MR. DAVID WARREN, B.R.E. '76, received the B.A. in Psychology in May 1977 from the University of Waterloo, Waterloo, Ont. and is now working on an M.D.V. programme at Wycliffe College, Toronto.

ON FURLOUGH

* MISS JOYCE AGER '56 (B.C.M.) from England on a mini furlough in June.

* MR. & MRS. WM. BALDWIN (MARION MILDON '60) from Greece (G.E.M.) in June.

* MISS MARTHA BLAIR, B.Th. '63, (O.M.F.) from the Philippines in April.

* MR. & MRS. ETIENNE BRACKE (ARLA SHAUF, B.R.E. '65), from Belgium (G.O. Inc.) in June on a brief furlough.

* REV. & MRS. JOHN DEKKER (HELEN CLOWES '57-'59) from Irian Jaya, Indonesia (R.B.M.U.) in June.

* REV. & MRS. DAVID GRIFFITHS (ELAINE DAVIS '62) from Thailand (O.M.F.) to Britain in June and Canada in September.

* MR. & MRS. PAUL MacKNIGHT (MARGARET ALLAN '56) from Italy (B.C.U.) in June.

* MR. & MRS. ROGER POWELL, B.R.E. '71, (JOAN OXFORD, B.R.E. '69) from Quito, Ecuador (C. & M.A.) in June.

* MISS BETTY RESIDE '53 (I.M. Inc.) from London, England in April.

* MISS DENISE STRINGER, B.R.E. '65 (B.M.M.F.) from Nepal in April.

* MR. & MRS. ARNOLD THIESSEN (JUDY OTT '67-'68) from the Philippines (W.B.T.) in May.

* REV. & MRS. DONALD WEBSTER, B.Th. '57, (THELMA CUDNEY '57) from the Ivory Coast, Africa, (W.B.T.) in July.

* MR. & MRS. MARSHALL LAWRENCE, B.Th. '64, (HELEN McLEOD '64) from Papua New Guinea (W.B.T.) in June.

* MISS PEGGY DEGNAN '44 (B.M.M.) from Venezuela, S.A. in June.

TO THE FIELD

* MISS OLIVE BRITAIN, B.R.E. '53, (B.M.M.) to India in June.

Get Involved!



**YES . . . YOU ARE
INVITED**

ALUMNI DAY 1978

So Come . . . Join With Us

**ATTENTION ALL ALUMNI
HOMECOMING**

Saturday, October 14, 1978

HOMECOMING THEME: "RESOURCES FOR MINISTRY"

- * MARK THE DATE NOW.
- * PLAN NOW TO BE PRESENT.
- * WHY NOT CALL UP SOME CLASSMATES AND COME TOGETHER OR MEET HERE?
- * WE WILL BE LOOKING FOR YOU AT HOMECOMING, OCTOBER 14, 1978.

* MR. & MRS. KEN GRANT '65 (JOY ADAMS '65) to Quito, Ecuador, S.A. (W.R.M.F.) on April 4.
* REV. & MRS. JOHN KONING (MARIAN FRASER '59-'61) to the Netherlands Antilles (G.O.I.) in March.
* REV. & MRS. JIM LONGWORTH, B.Th. '74 (S.I.M.) to Benin, W. Africa, in June.
* MISS RUTH PATTERSON '48 (C. & M.A.) to France in May.
* MISS INES PENNY '49 (S.I.M.) to Nigeria, Africa in June.
* REV. & MRS. NEIL REMPEL, B.Th. '63, (CAROLYN SMITH, B.R.E. '64) to Austria in June (G.E.M.)
* MISS JEAN SMITH '57 (W.B.T.) to Papua New Guinea in May.
* MR. & MRS. HAROLD VANDERLIP '60 (MARILYN DUNCAN, B.Th. '61) to India (C.E.F.) in 1977.

MARRIAGES

* MISS DAWNA BUCKNAM, B.Th. '66 (H.I.M.) to MR. RALPH STINSON on June 24 in Maui, Hawaii. REV. PAUL BUCKNAM '75 officiated.
* MISS LINDA BUSSEY '69-'71 to MR. TIM KEVERN (W.B.T.) at High Park Baptist Church, Toronto, Ont. on February 25.
* MISS JANICE CAMPBELL '76 to MR. RICHARD PRAINO, B.Th. '78 at Cathedral of the Pines, Rindge, N.H. on October 1, 1977. REV. EWALD

POINTNER, B.R.E. '70, gave the message. MISS RUTH FLORENCE '76 was the Maid of Honour. MR. DICK HAHN, B.R.E. '77 was an Usher.

* MISS BONNIE COKER, B.Th. '76, to MR. BARRY MOECKEL at Grace Church, Newmarket, Ont. on May 20. REV. GROVER CROSBY, B.Th. '68, officiated. MISS SHARON DICKINSON, B.R.E. '76 and MRS. SUE COKER '77-'78 were Bridesmaids. MR. BRYAN COKER, B.Th. '78 was an Usher.

* MR. CRAIG COOK '59 (W.R.M.F.) to MISS DOROTHY VINE on May 27 in Quito, Ecuador.

* MISS PAT CUSHNIE, B.R.E. '78, to MR. GERALD MASNEY on May 27 in Calvary Gospel Church, St. Catharines, Ont. MR. RON HUMPHRIES '74-'77 was the Best Man. MISS LOIS SNIDER, B.R.E. '78 was the Soloist.
* MISS BETTY DAUGHERTY, B.R.E. '72, to MR. ARTHUR BROWN at Woodbine Heights Baptist Church, Toronto on March 18. MISS NANCY BLACK, B.R.E. '71 was a Bridesmaid. MISS DEBORAH WHITE, B.R.E. '75 was the Soloist.

* MR. TED GARRISON, B.Th. '78, to MISS LORNA WELLER at Bayview Glen Alliance Church, Thornhill, Ont. on May 6. MISS MARGIE GARRISON '74-'76 and MISS JOY GARRISON '76-'77 were Bridesmaids. MR.

PHIL ALLOWAY, MR. DAVE BUCKNAM and MR. MYLES LEITCH were Ushers.

* MISS BARBARA GIBBONS, B.R.E. '78, to MR. RICHARD EBY, B.Th. '78 in Hespeler Baptist Church, Cambridge, Ont. on May 13. MR. BRYAN COKER, B.Th. '78 and MR. MURRAY STEPHENSON, B.Th. '78 were Ushers. MISS SHARON EBY was a Bridesmaid.

* MRS. WM. HAY (MILDRED BARON '52) to MR. DAN McINNES on March 18 in Barwick, Ont.

* MISS CAROL NORRIS '75-'76 to MR. PAUL HOOPER, B.R.E. '77, at Bethel Baptist Church, Fergus, Ont. on October 1, 1977. REV. HAROLD B. HOOPER '52-'54 officiated and MISS HEATHER ROBSON was the Soloist.

* MR. CALVIN STONE, B.R.E. '77 to MISS BRENDA KROECKER '76-'77 at Calvary Church, St. Catharines, Ont. on March 18. MR. JIM AMY, B.Th. '77 was the Best Man.

* MISS BARBARA JOAN WILSON, B.R.E. '76, to MR. BRIAN JOHNSON, B.Th. '77, in Oakwood Bible Chapel, Windsor, Ont. on April 22. MR. & MRS. BARRY PETTIT (EILEEN, B.R.E. '76) provided the special music.

BIRTHS

* To MR. & MRS. RON ANDERSON (DOROTHY SPARK '68) a chosen son, Bryan Richard, on March 17 in Kingston, Ont.

* To MR. & MRS. GORDON BARCLAY (HELEN SHARP '66) a chosen son, Gavin Gordon, on October 23, 1977 in Johannesburg, S.A.

* To MR. & MRS. MARIO BRUNO, B.Th. '72, a daughter, Gioia, on July 1, 1977 in Toronto.

* To MR. & MRS. KAMYL CADINOUCHE, B.Th. '73, (LORRAINE MORRIS, B.R.E. '73) a son, David, on April 11 in Mauritius.

* To MR. & MRS. BRIAN CURRY '69-'70 (MARIBETH WRIGHT '69-'71) a son, Brian Franklin, on February 3 in Hamilton, Ont.

* To MR. & MRS. DAVID DICKINSON, (BRENDA HOWES '73-'75) a daughter, Katrina Jean, on December 8, 1977 in Woodstock, N.B.

* To MR. & MRS. TIM EATON '71-'73, a daughter, Rebecca Lynn, on March 19 in Bonaire, Netherlands Antilles.

* To MR. & MRS. MICHAEL HORSMAN, B.R.E. '76, (NANCY ROBERTS

'74-'75) a daughter, Alisha Ann, on March 15 in Woodstock, N.B.

* To REV. & MRS. LANCE JOHNSON, B.Th. '69 (MARILYN ORMISTON, B.R.E. '70) a daughter, Sharon Joy Elizabeth, on January 8 in Woodstock, Ont.

* To MR. & MRS. CHRISTOPH KOEBEL (ANDREA McCALL '65-'67) a daughter, Joy, in Austria on October 25, 1977.

* To MR. & MRS. TOM McCALLUM, B.R.E. '75) (LYNN SMITH, B.R.E. '75) a daughter, Heather Lynn, on November 25, 1977 in Burlington, Ont.

* To MR. & MRS. DONALD POYNTER (HEATHER MACE, B.R.E. '70), a daughter, Lyndsey Erin, on March 15 in Toronto.

* To MR. & MRS. RAVI ZACHARIAS, B.Th. '72, a daughter, Naomi Michal, on February 14 in Toronto.

* To MR. & MRS. ROBERT SELBY, B.Th. '77 (BETH HULTMAN '75-'76) a daughter, Heather Marie on January 17 in Hawkesbury, Ont.

DEATHS

* MR. & MRS. JOHN ALLOWAY '73-'75 in B.C. as a result of a plane accident, March 16.

* MRS. ERNEST FROST (MAY RUSSELL '28) in Toronto on April 10.

* REV. ROBERT GUTHRIE '28 in Sunderland, Ont. on April 6.

* MISS VIOLET HERBER '35 in New Dundee, Ont. in February.

* REV. DR. P. B. LONEY '07 in Toronto on January 31.

* MR. DOUGLAS McKELLAR, B.R.E. '69, in Toronto on March 8.

* MR. ROY MITCHELL, husband of ISABELLA PATERSON '37 in Hamilton, Ont. on March 14.

* MRS. SYDNEY ROWLANDSON (HILDA MORRIS '31) in Orillia, Ont. on March 3.

* MR. ANDREW L. STEER '42 in Quebec City on February 14 after 35 years of ministry with the Quebec Seamen's Institute.

* REV. TORVO TERVONEN, husband of HELENA RAE '42 in Chisholm, Minn. on November 6, 1977.

* MR. RON WOOD, B.Th. '57 at Norland, Miners Bay, Ont. on February 26.

* MRS. A. C. THOMPSON (GRACE PEARCE '22) in Toronto on April 26.



Mrs. Margaret (Jennison) Kennedy

Before her marriage, Margaret taught a special class at OBC, for the Evangelical Teacher Training Association course (ETTA) from 1955-1962, and at the same time trained workers for Child Evangelism Fellowship ministry.

On one occasion she wrote to the College: "The lectures I prepared were with the thought that they would be not only practical, but also inspire students spiritually for their Christian service."

Mrs. Kennedy and the late Miss Betsy Theaker were strong proponents for child evangelism and gave wonderful leadership to C.E.F. in Ontario and around the world.

Marg died on April 18, 1978, after a bout with cancer.

"Her works do follow her."

The College extends love and sympathy to the bereaved family and to C.E.F.

ALUMNI ASSOCIATION HONOURS GRADS

Two graduates of the College were honoured by the Alumni Association at the recent Graduation Service in April.

Because of their spheres of service for Christ they were unable to attend and to receive the honours in person. However, public recognition was given to these fine people.

MR. CRAIG COOK '59, Vice-President and Executive Director of World Radio Missionary Fellowship was honoured by membership in the Delta Epsilon Chi, honour society of the American Association of Bible Colleges.

MISS SHIRLEY FUNNELL B.R.E.'60, Co-ordinator of publications for S.I.L. (Wycliffe Bible Translators) in the Philippines was honoured by membership in the Pi Alpha Mu,

honour society of the Canadian Association of Bible Colleges.

Craig and Shirley are worthy candidates of these honours, and we join in saying, "Congratulations! May God's continued blessing bring you joy in His service!"

IT'S A FAMILY AFFAIR

OBC has always been a Family Affair. The Editor was one of nine family members to graduate from OBC. And there have been others. Now here is a list of the Roberts family. How about encouraging your family?

REV. JOHN J. ROBERTS—graduated in 1917—the Patriarch! completed his last 38 years of active Pastoral ministry at Calvary Baptist Church, Burlington.

MRS. JOHN J. ROBERTS (E. Joyce Windsor)—graduated in 1921.

REV. JOHN W. ROBERTS (son) and wife AUDREY—graduated in 1949. Began pastoral ministry as a summer student in 1947 and 30 years later on Sunday, Nov. 6/77, had the privilege of opening a new church building in North Oakville as the Home Mission pastor of Faith Baptist Church, Oakville.

BETTY (ROBERTS) FRANCO (daughter)—graduated in 1949 & 1951 (B.R.E.) now serving in the OBC Library.

GRACE (ROBERTS) PERKINS—graduated in 1961, and her husband REV. DON PERKINS graduated in 1962 now serving in pastorate at Fairview Baptist Church, Lindsay, Ont.

J. TIMOTHY ROBERTS (grandson)—graduated in 1975 with his wife (Karen '74) Began his ministry as Professor of Music at Central Baptist Seminary, and as Music/Youth Director in Fellowship Baptist Churches.

God has been gracious in leading and enabling three generations of the Roberts family to be graduates of OBC and actively engaged in serving the Lord.

NEW CALENDARS NOW AVAILABLE

The Calendars for 1978-'79 sessions of *Ontario Bible College* and *Ontario Theological Seminary* are now available for prospective students.

Please write for your copy, specifying OBC or OTS (the graduate school).

"They Also Serve" O.B.C.

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We have some literature that we will
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- ☐ Christian Careers at O.B.C.
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Send request to:

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MAILING PROBLEMS? PATIENCE, PLEASE!

Make that PRETTY PLEASE! Some of our friends have been getting provoked with us when our computer does not process an address change quickly enough. It takes a few weeks (and sometimes a couple of issues of the Recorder) to get changes in to us, and then on to the computer. Often changes come to us just after an "update" has been sent in, causing a long delay—and resulting in impatience (justifiable) on the part of the sender.

There is also a cost factor to consider. Each time changes are made to our computer listing, there is a fixed cost, whether 2 or 200 changes are made.

So in order to serve you better, and also be good stewards of the Lord's money, we are setting up a schedule when changes will be made. If your change comes later than the specified date, it will have to wait for the next scheduled "update" day.

These address change dates will be the **MIDDLE OF FEBRUARY, MAY, JULY and OCTOBER.**

We hope you will understand and be patient with us (and the computer, bless its tin head!)

So get your changes in to us promptly, and please be patient with us if your moving time does not correspond with our changing dates.

WISE WORDS FOR GRADUATES

"Now this is not the end. It is not even the beginning of the end. But it is perhaps the end of the beginning."

—Winston Churchill

Dr. M. A. J. Waters is the son of longtime registrar-secretary of O.B.C., Dr. A. J. Waters. Dr. Moir was raised and served in India. He is now a retired United Church minister. His two books of hymns have been selling well and are reviewed in this Recorder.

SPARKS FROM SPURGEON'S ANVIL

Selected by Dr. M. A. J. Waters

"Turn your cares into prayers. If you have many cares, you will have many prayers."

"Worry is like taking a telescope, breathing on it with the hot breath of our anxiety, putting it to our eye, and then saying we cannot see anything but clouds."

"Alas with the bulk of hearers, the Word goes in one ear and out the other; God's voice is lost by the din of the world's traffic."

"Business cares on Monday crowd in upon the listener of Sunday, and his ledger falls like an avalanche across his Bible."

"Give the hearer something he can grip and grasp."

"The least sin ought to make you humble, but the greatest sin ought not to make you despair."

"It may seem a slight thing to reject the preacher, but what if he be God's ambassador?"

"I want to speak as if I had just come from an interview with my Lord and Master, as I trust I have."

"Every true preacher of the Gospel will be sure to become a spiritual detective. He may not know anything of his hearers, but in the course of his ministry he will speak as if he had entered into the very chambers of their hearts and read the secrets of their souls."

"I bless the Bible for being severe with my unbelief. It was the wound of a friend which it gave me; when I was wounded I fled to Christ for the cure."

"If one leak sent the vessel to the bottom, it was no comfort to the crew that their ship leaked only in one place."

"Sins pardoned must also be conquered."

"We must run a race; we must wrestle even to agony; we must fight a battle, before we can inherit the crown of life."

ANY MISSING OBC RECEIPTS?

We had an enquiry about some missing receipts for contributions, and it made us wonder if others were missing too.

On investigation, we found that the contribution had never arrived; hence the lack of a receipt. Evidently the letter was lost in transit.

As far as humanly possible, a receipt goes out to any donor within a day or two. If you do not get one, please let us know before the end of the tax year.

Please do not send cash. Send cheques or money orders made out to Ontario Bible College.

God bless you for your help. And may He help us to be efficient stewards and recipients.

BOOKS

Wings of Song, by Moir A. J. Waters, price \$2.50. An unusual hymn book by the son of the late, beloved Dr. A. J. Waters of O.B.C. This book has a hymn (original by the author) on the right page, and a page of devotions on the left. This is a sequel to **Make a Joyful Noise** (\$2.00) which has a hymn inspired by Dr. John McNicol. Order one or both from OBC Bookstore.

The White Fox of Andhra, by Donald S. Fox, Dorrance & Co., price \$6.95. Silas Fox is one of the best known names in modern missions. A grad of OBC who spent his life in India, Fox set a pattern for missionary dedication and service that had to be written. His son did it. This is the book. Read it and rejoice. It opens with the "Alumnus of the Year" (O.B.C.) citation, written by the editor of *The Recorder*.

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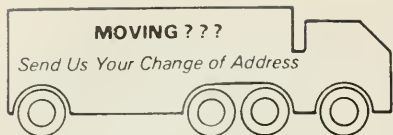
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